

THE FABLES OF ESOPUS IN ENGLISH.

He with all his lyfe and Fortune,
howe he was subtil, wyse, and bozne
in Grece, nat farre frome Trope the
greate in a towne named Amoneo, he
was of all ocher men most disfourmed
and euyl shapen. For he had a greate
heed, large visage, longe iawes,
warpeyven, a shorte necke, crokbacked,
greate belly, greate legges, large fete.

And yet that whiche was worse,
he was dombe and coulde nat
speake: But nat withstanding
this he hadde a singuler
wytt, and was
greatly ingenious and subtil in cauillacions, and pleasant in wordes, after he
came to his speche.



This hystoꝛye maketh
mencion howe E S O P E excused
hymselfe before his Lorde for
eten of the fygges.

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AN D for as muche as the
Lorde to whome Esope
was boude supposed that
he was nat profitable, he
sente hym to labour in
feldes, and to digge and delue in the
earth. And on a daye as the lord wal-
ked in his felde, one of his labourers
gadered Fygges and presented them
to his Lorde, saynge. My lord take
these Fygges, as for the fyrste frute
of the felde. And the lord receyued
them ioyoullie and deliuered them to
his seruant, named Agatopus, char-
gynge hym to kepe them cyll he re-
courned from his bayne. And it hap-
pened that Esope comynge frome his

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C This hyſtoꝛye maketh
mencion howe E S O P E exculed
hymſelfe befoze his Loꝛde foꝛ
eten of the ſygges.

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N D foꝛ as muche as the
Loꝛde to whome Esope
was boude supposed that
he was nat pꝛofytable, he
ſente hym to labour in ſ
feldes, and to Digge and delue in the
earth. And on a daye as the loꝛde wal-
ked in his feldeſ, one of his labourers
gadered ſygges and preſented them
to his Loꝛde, ayng. My loꝛde take
theſe ſygges, as foꝛ the fyrſte frute
of the felde. And the loꝛde receyued
them iopoullſe and delyucred them to
his ſeruant, named Agatopus, chaꝛ-
gynge hym to kepe them cyll he re-
courned from his bayne. And it hap-
pened that Esope comynge frome his

The lyfe

laboure demanded his dyner lyke as
he was accustomed, and Agatopus
whiche kepte the fygges etc of them
and sayd to one of his felowes, if I
doubted nat and fered my mayster I
woulde eate all the fygges. And hys
felowe said, if thou wyl let me eate w
the I shal fynde a craft that we shal
haue nerher blame ne harme therfore
And howe may that be sayde Agator
pus, to w home his felowe sayd whan
my lozde shal come home we shal say
to hym that Elope hath eaten them.
And bycause he can not speke he shal
nat excuse hym selfe, and therfore he
shal be well beten, and hereupon they
went & eate the fygges bytwene the
bothe saynge, this villaine shal be wel
beten. And whan y lozde came out of
the bayn he comanded Agatopus to
bryng him the figges, and Agatopus
sayd to hym. Syr whan Elope came
from his laboure fro y felde he foude
the

the seller open and went in without
reason and hath eten all the fygges.
And whan the Lorde harde this he
was muche angrye and sayde, call to
me Esope, to whome he sayde. Thou
counterfayte churle howe is this hap-
pened that thou haste nat ben aserde
to ere my fygges, wherof Esope was
aserde and behelde them that had ac-
cused hym. And the lorde comaunded
to dispoille hym & take of his clothes
for to haue beten hym, but he kneled
downe at his lordes fete & by signes
bypcause he could nat speke, prayde hys
lorde to gyue him space to excuse him.
And his lorde graunted it to hym.
And anone after he toke a vessell full
of hote water whiche was on the fyze
& poured y^e hote water into a basyn,
and dranke therof. And anone after he
put his synger in his mouche & caste
oute all that was in his stomake:
whiche was only water, for y^e day he

The lyfe

had tasted nothyng but wat. And he
prayed y^e h^es accusers myght seblably
drynke of the water as he had done,
a so they dyd. And helde they^r hande
besore they^r moute bycause they
wolde haue no vomyte. But bycause
the water was hote, a they^r stomake
resolved by the water, they vomited
out the water, and also the tygges to
gyther. And the lord seying that sayd
to the. why haue ye lied to me against
this Escop that can nat speake. And
than he comaunded to dyspoyle them a
beate them openly, sayinge, who so
euer dothe oz sayeth wronge of other
shal be punished wth the same payne
y^e is due thertoze. And these thynges
sene and experimented Escop retour-
ned to his laboure. And as he labou-
red in y^e felde there cam a prest named
Asidis whiche wente towarde y^e cite
and had losse his way. And he seynge
Escop prated him that he wold shewe
hym

hym the ryght waye to the cite. And Esope receyued hym iopoullp & made hito suite vnder a figge tre. And sette befoze hym bzede, herbes, fygges, & dates and made signes to hym to eate and dzeue water out of a pyt & gaue hym to dzyuke. And whan he had wel eten he toke hym by the hande & sette hym in the ryght way for to go to the cite. After whiche thynge done the preste lyfte vp his handes to heuen, makynge his payers to the goddes for Esope, of whome he had receyued so good refreschyng.

Howe the Goddes of Hospitalite gaue speche of tonge to Esope & howe he was solde.

Then Esope retourned to his labour: And after whan he had wel laboured for to eschewe the greute here of yson after his vsage went into the shadowe for to rest & slepe vnder a tre. And than the goddes of hospita-

The lyfe

lyte apered to hym & gaue to hi sapierice & habillite : And also the gaue to hi the gyft of speche for to speke diuers fables & inuencions as to him whiche was ryghte deuoute to hospitalite. And after whan Elope was a waken he began to saye to hym selfe. I haue nat onely slepte re sweetly rested, but also I haue had a fayre dreame & with out any impechement, I speke and all that I see, I call by there propre names, as an Hozse, an ore, an asse, a chaciote, & to al other thynges I can to eueriche gyue hys name, For I haue recetued sodenly y grace of this knowlege, for the great pyrie y I haue had of them that lacke hospitalite, for he y doth wel ought to haue good hope in god that he shal haue good rewarde therfore : and therfore I Mall nat laboure lesse than I dyd before. And thus whan Elope began to laboure there came he y had the charge of the felde

felde and the ouerlyghte and anone
begane to beate one of the labourers
greuously wherof Fflope was greatly
displeased, and sayde to hym in this
maner. why beatest thou hym for
noughte & euery houre thou comest
and beatest vs withoute cause, thou
fleest vs and doest nought thy selfe.
But I shall tell to my lord all this
mater lyke as thou shalt wel knowe
And whan the pcuroure harde hym
called by his owne name Zenas he
marueyled & Fflope spake & thoughte
in hym selfe. I shall go before to my
lord to chende that this foule vilaine
cōplayne nat on me, & that my lord
depose nat me of my pcuracion. And
he toke his mule and rede vnto the
cite, & came to his lord & sayde. My
lord I salute you ryght humbly. And
the lord lokyd on hym & sayd to hym,
why comest thou so afrayed & troubled,
And Zenas sayd to hym & now in &

The lyfe

felde is hapened a thyng monstrous.
What is that sayd the lord, haue the
tres brought forth their frute before
the tyme, or haue the bestes brought
forth theyr frute against nature. And
Zenas answered hi, nay my lord, but
thys croked churle thys grettepted Esope
thy seruaunt begynneth to speke cle-
rely, wel sayd y lord thys is a thing y
me semeth is a thyng mostro, ye for
sothe sayd Zenas. Than sayd y lord
we se dayly many men whan they be
angry can nat speke, but whā they be
in peace can well speake and profere
thynges. And than Zenas sayde, my
lord he can speke aboue al ocher and
hath sayd to me thynges cōtumelious
blasphemious and vilontous of the
of al thy goddes. And thā his lord
was angry and wroth towarde hym
And he sayd, go thou to the felde and
what thou wyle do w him do it, sel hi
or giue hi or lese hi for I giue him to
the

the, and thā Zenas toke this gyfte by
worshiping and came into the selde and
sayd to Ellope. Nowe art thou myne
and in my puissaunce. For my lord
hath giuen y to me, and because y am
a villaine & an euyl churle I shall sell
the betterly. And thā it foruned that
a marchant y had bought seruantes
cam into y selde for to bye bestes for
to bere ouer all his marchandise to
Ephese y whiche mette w Zenas & he
saluted hym and demanded of hi if he
had any bestes to sel. And Zenas an
swered, y for nothyng he shulde finde
no bestes to sell, but I haue a seruāt
whiche is nat fayre, but he is of good
age and demanded of hym if he wolde
bye hym. And the marchant sayde he
wolde fyrst se hym. And than Zenas
called Ellope & shewed hym to the mar
chant, and whan the marchant sawe
him so foule & discommed, he sayde in
this maner. And whens is thy villaine
come

The lyfe

come & this tromped of Tragetenus.
This is a fayre marchādise, for if he
had nat a boyce I wolde wene that it
were a botel full of wynde, ye be wet
occupied to bzing me hicher to the we
me this fayre personage, I had sup
posed thou woidest to me haue solde
a fayre seruante, honest & pleasante.
And than the marchante recourned on
his waye, and Escop folowed hym &
sayd to the marchante, abyde a lytell
here, and the marchante sayd, let me
nat villaine for I mayst haue no pros
fite of me, for if I bought y I shulde
be called the marchante of fooles and
of bayne thyngs. And thā Escop sayd
to hi, wherfore art y thā come hyther,
& the marchant answered, to bye some
thyng y is fayre, & thou art foul ouer
sorchly & counterfeitd for me. I haue
nat for to do w suche marchandise.
And than Escop sayd, if y wylte bye
me thou shalte lese no thyng. And the
mar

of Fslope.

Fo. vi.

marchaunte demaunded wherof may
thou do me any pyre, & Fslope sayd,
be there nat in thy house lytyll chyld-
dren ne in thy towne y cry & ren. Bye
me and y thalre do wysely & thalce be
theyr mayster for they thal drede &
fere me lyke a false vilage. And than
the marchant smyled for the wordes
of Fslope & returned to Zenas & asked
of hym howe he wold sel y sayre mar-
chandise, And thā Zenas sayd to hym
gyue me thyrty pounde or thre halfe
pens for hi, for I wor wel y no man
wyl bye hym & than y marchant paid
for him as much as he was wel cōtenc
And than Fslope went w his mayster
vnto his contre, and as he entred into
the house he se two children lyinge
in the lap of theyr mother. Thā sayd
Fslope to the marchante. Nowe thalt
thou haue experience of that I haue
promised, For sythen these two lytell
children haue sene me they haue ben
styl

The lyfe

styl & asorde. And than the marchante
laughyng bad hi to entre, & he sepyng
the felowes sayre & pleasant saluted
them sayng. I salute you my sayre fe
lowes. And whan they sawe Eslope
they sayde, all we shall haue anone a
sayre psonage what wyl our mayster
do for to bye such a man so foule and
so disformed. And thei lord answered,
bycause I haue founde no bestes
to helpe you, therfore I haue bought
this galand to helpe you to bere my
cariage and therfore depart amonge
you þ fardels for to bere, & thā Eslope
sayd to them. O good felowes ye see
wel þ I am icste and feblest. I praye
you to gyue to me þ lyghtest burchen
and his felowes sayd to hym, bicause
þ mayst not bere nothige. To whome
Eslope sayde, bycause ye do all the la
boure, it is nat mere that I onelye
shulde be ydle and vnprofitable to
my lord. ❀ : ❀ : ❀

Howe

¶ Nowe ESOPE demanded the
lyghter burthen, but to theyr seminge
he toke the heuyest, whiche was at the
laste the lyghtest, and so he
begyled his felowes.

Than his felowes sayde to hym
thus, whiche wylte thou bere, and
Esope beholdyng al the burthins fer-
delles sakes & paniers toke a panier
ful of brende, for whiche two of the
berers were redy for to haue bozne &
sayd, nowe take me this panier here.
And than they sayde he was the moste
foule of the, bycause he chose þe lygh-
test and toke the heuyeste. And so he
toke the panier of brende & went forth
to foze all his felowes whiche whan
his felowes behelde & sawe. They al
sayd that theyr mayster had nat losse
his money. For he was stronge and
myght bere yet an heuier burthen and
thus they mocked hym, and all waye
Esope was at the logynge befoze his
felowes. And whan they were arriued
at

The lyfe

at theyr logyng theyr mayster made
them to rest. And commaunded Elope
to bryng forth bzede for to eate, & so
he toke bzede out of his panier, that
his panier was halfe emptie, & whan
they had well eten, eche of them toke
his burthen & Elope bore lesse than
he dyd and came to his lodgyng be-
fore his felowes, & at souper he gaue
them so muche bzede that his panier
was al voyde & empty. And on y^e next
day he toke his panier & went suche a
pace before his felowes y^e they knew
hym nat, so that one demanded, who
is he y^e goth so farre afoze vs, and an
other sayd, it is y^e crokebacked & cons-
terfayre churle whiche by his subtiltie
hath deceyued vs, y^e bere y^e burthyns
not consumed by the waye, but he hath
auoyded his burthyn & is moze wy-
lye than we be. And whan they came
to Ephe sie the marchaunte leadde his
marchaundise to the market and also
his

of Esope.

Fo. viii

his.iii.servantes toꝝ to sel, which were
named Gramaticus, Saltis, and Esope,
and a marchant sayd to hym. If thou
wylt sel chy servantes at a reasonable
pꝛice there is a Philosopher named
Crantus to whome mucche people go
to lerne at a place called Somnon,
lede chy servantes thither & that phi
losopher wyl bye them, & the mayster
and owner of the byd well araye Gra
maticus & Saltis with newe robes,
and led them thither foꝝ to sel, but by
cause Esope was so foule and lothly
he was clad in canuas & was set by
twene y other two which were fatre,
pleasaunt, and well fauored men, but
all they that behelde Esope were as
bashed, bicause of his discourmynge,
sayeng, from whēs cometh ths felow,
and bycause that they so wondꝛed on
hym he loked all ouerthwartely on
them holdly. ✱: ◊

Of the Seconde sale of Esope.

B.i.

And

The lyfe

AND whan the market daye came,
Crani⁹ the philosopher departed
out of his house and went to and fro
thzough the market, & he sawe there
two yonge men and Escpe stand yuge
bytwene them he meruaylied of the
prudence of the marchant that so had
fzorted them and he appzoched to one
of them, & said to hi in this maner. Of
what contré art thou. And he answered
red. I am of Capadocia. And Crantus
demanded, sayinge. What canst thou
do. And he answered. I can do al thig
that thou wylt, whiche answer, whā
Escpe harde he laughed shewynge
his great teth, and all the scolers that
were there with Crantus beholdyng
Escpe so soze laughynge shewynge
his great tethe, they thoughte they
sawe a monster and nat a man, and
sayde to theyz felowes. This great
horzson hath the greate tethe. And some
asked what they had sene, and they
sayde

sayd that he soze laughed & shewed his
teeth, & some sayd he laughed nat, but
that he was a colde on his teethe. And
one demanded, wherfore he laughed,
callynge hym gentyll gallant, and he
sayd. what haste thou to do therewith
knaue go thy way, & þe scholer departed
all ashamed folowynge his maister,
and thā Crantus demanded the price
of Saicis. And the marchant sayde he
shulde pay for hym a thousande pengs,
and Crant⁹ estymynge the price euer
dere retourned to the other felowe, &
sayde to hym. Of whens art thou, &
he sayde, of Lydy. And Crant⁹ asked
of hym, what canst thou do, & he said.
I can do all that thou weneest. whan
Esope herde those wordes he laughte
than, more than he dyd before. And
thus whā þe scholers saw him laugh
they sayde. This felowe laugheth at
all thinge, & Crantus demanded þe price
of Gramaticus, and the marchaunte

B.ii.said

The lyfe

sayd.iii. A. crownes, whiche Crantus
thought to dere and went his waye.
Than y^e scolers sayd to they^r maister,
these seruants please the nat, yes sayde
Crantus they please me well, but it
is ordeyned in our citie y^e no seruaunt
maye be boughte at to hye a price,
bpon a great payne. And one of the
scolers sayd, seying they that be fayre
maye nat be bought, tye hym that is
foule and so disfourmed and truely he
shall do y^e some seruice. And the price
that he shall be solde for, we our selfe
shall paye. And Crantus sayd to them
if I shulde bye this vilaine y^e is foule
& vncleane, my wyfe wolde nat be wel
pleased. For she is so curious that she
may nat suffre to be serued of suche a
counterfeted seruant, and the scolers
sayd. Mayster y^e hast many thynges,
of y^e whiche thy wyfe shall nat gayne
say ne medle. And than Crantus sayd
to them, let vs then demande of hym
what

what he can do, lest for defaute of askyng we shulde lose our money. And thā he turned him to Esope and sayd. God saue the yonge man. And Esope said to hym in this maner. I pray the greue me nat. Than Crantus sayd to Esope. I salute the. And Esope sayd, so do I the. And Crantus sayde, leue these mokes and answer to this that I shal demande. And he asked, what art thou, and Esope answered. I am of fleshe & bone. And Crantus sayde. I demande nat that, but where wastest thou bozne. And Esope sayd i the wombe of my mother. And Crantus sayde. Yet I aske nat that of the, but I aske of the, in what place thou wast bozne. And Esope sayde. My mother neuer tolde nor assured me, whether she was deliuered of me in her chambze, or in her hall. And Crantus sayde. I pray the tell me what thou canst do. Esope sayd, nothyng. Crantus sayd, why canst thou

The lyfe

thou do nothige. Elope sayd no, wher
foze sayde Crantus. Bycause my les
lowes saye & they wyl do all thyng,
thā haue they lefte for me nothige to
do. Than the scolers were muche as
bashed & had grete meruaylie sayeng
þ he had answered by diuine wysdōe.
For there is none that may be founde
that can do all thyng, and therfoze he
laughed. And Crantus sayd. I praye
the tel me if thou wylt that I bye þ,
& Elope sayde, that is in the, no man
shall cōstreyne þ therto, neuertheles;
if thou wylt bye me open thy purse,
and tell thy money, & make thy bat
gayne. Than the scolers sware by al
the Gōds, this felowe excedeth our
mayster. And Crantus sayd to hym in
thys maner, if I bye the wylt thou nat
rone away. To whome Elope answe
red. If I wylt ronne away I cōcel þ
bye me nat. And Crant⁹ sayde, thou
sayest wel, but thou art ouer letly &
discoury

disfourmed. To whome Esope sayde,
men oughte nat onely to beholde the
face of a man, but onely beholde the
courage. And thā Crantus demanded
of the marchant, what shall I paye
for ths Esope. And the marchant sayd
to hym. Thou art a folyf the marchāt
to leue these sayre a goodly fuanter
and wyl take hym that can do no
thyng. Take one of the two and let
this asse go. And Crantus sayde. I re-
quyre the to tel me what I shal pay,
and the marchant sayd. ix. pence. and
the scolers tolde out the money to the
marchant, and thus by ths bargayne
Esope, was saruant to Crantus. And
when the banquers receyued the mo-
ney for the sale of Esope, they deman-
ded curyously, who were the byer &
seller. And than Crantus & the mar-
chant cōposed and accorded bitwene
thē y he had nat ben solde for so much
money. And than Esope sayde to the

The lyfe

banquers this is he þ̄ hath boughte me, and this is he that hath solde me, whiche thyng they wyl der y, wherefore I afferme & sayd that I am fre. Than the banquers laughed at this caullacion and went and receyued the pryce of Crantus, for as much as he had boughte Escop.

C Howe Crantus broughte Escop home to his wyfe.

Than whan euery man was departed Escop folowed Crantus home to his house, and whan he came before his house, he sayde to Escop abyde here a while before þ̄ gate til I go in for to prase the to thy lady and maystres my wyfe, well sayde Escop, & thā Crantus entred into his house, and sayde to his wyfe, dame ye shal no moze haue cause to leat debate with me, for ye haue desired me lōge for to get you a fayre seruant, wherefore now I haue boughte one that

is so wyse & so pleasant, that þe neuer
seest none fayzer. And whan two of þe
ladyes seruauntes harde hym saye to
wenyng þe it had ben truerth, they le-
ganne to stryue togyther, and the one
beganne to say to the other, my lord
hath brought for me a fayze husbāde
and þe other sayde, this nyght haue I
dremed þe I was maryed, & thus as
his seruants spake, his wyfe sayd, my
lord where is the fayze felowe that
ye prayse so much. I praye you let me
se hym, & Crantus sayd, he is before
the gate, & his wyfe sayd, I pray you
brynge hym in, & thus as the yonge
women had debate for hi, one of them
thought in her selfe. I shall se hi first,
and if I may he shall be my husbāde,
and so as she yssued out of the house
she sayd, where is this faire yonge mā
that I desired to se, and than Escop
sayde to her, what demandest thou. I
am he. And whan she sawe Escop she

The lyfe

was abasched & sayde to hi, art thou
the fayre pecocke, where is thy rayle,
& Esope sayde to her agayne, if thou
haue nede of a rayle, thou shalte nat
sayle of one. And than as he wolde
haue gone in, the seruant said to him,
Come nat here. for al that shal se the,
wyl rone awaye And after she wente
in, and tolde her felawe what he was.
And whan she came out & sawe hym
so disfourmed, she sayd. Beware thou
knaue that thou touche me nat. And
whā Esope entred in to þ house anone
he was presented to the lady, & whā
the lady sawe hi, anone she turned her
to Crant & sayde. For a seruant thou
hast brought a monstre, throwe him
out. & Crantus sayd to her. My wyfe
thou oughtest to be glade & Joyous,
bicause I haue brought to þ so faire
and so good a seruant, & she sayde to
Crantus. I wot well thou louest me
nat, for thou desyrest to haue another
wyfe

wyfe. And t ycause thou durst nat tel
it me thou hast bzought me this foule
great knaue. to the entent that I shal
go fro the. I wyl no longer abyde, t y
cause y knowest well that I may nat
suffre hym. And therfore delyuer me
my dower, and I shal go my waye,
a thā Crantus sayd to Esope. wohan
we were on the way thou spekest lar
gely a now we thou sayest nothyng, a
Esope sayd to him, because thy wyfe
is so malicious put her i prison. And
Crant⁹ sayd to him. Holde thy peace,
thou shal be beren. Seest y nat that I
loue her moze than my selfe. Than
sayde Esope. I pray the that y loue
her well. And she saye, wherfore nat.
And Esope smote his fore on the pay
ment, and cryed with a loude voyce,
sayeng, harke. This Philosopher
Crant⁹ is ouercome of a woman. And
Esope tourned him to his lady, a sayd
to her. Madame I pray the take nat
my

The lyfe

my woꝝdes at y woꝝst. Thou woldest
haue a seruant that were yonge, well
fourned, well arayd, stronge & ryche,
foꝝ to serue the at thy dyner, & beare
the to thy bed that can rubbe, & clawe
thy fere, and nat suche a foule & so dis-
fourned a seruant, as I am, foꝝ yf y
hadde suche a one, thou woldeste set
noughte by thy husbände, & therfoꝝe
Crupys that Philosopher hadde his
mouth of God, whiche neuer lyed. He
sayde that there woꝝ many pærels and
tourmētes in the see, and otheꝝ grea-
ter riuers. And also pouertie is a harde
thyng & deficulce to be boꝝne. And
also there be many otheꝝ great daun-
gerous and troublous infinite. But
there is no woꝝse daunger noꝝ perel,
than is a false woman. And therfoꝝe
Madame I pray the y thou take no
moꝝe a fayre seruant noꝝ pleasaunte
foꝝ to serue the, to y intent that thou
diligent nat thy loꝝde & husbāde,
and

of Esope.

Fo. xliii.

and than she sayde to Esope, auoyde
thou vilaine, whiche art nat only dis-
fourmed of thy body, but also of woꝝ-
des. But I shall do well, for I shall
go my way. Than sayde Crantus to
Esope, y seest nat howe y hast angred
my wyfe, so y please her, & Esope said,
it is nat alytell thyng to please y Ire
of a woman, but it is a great thyng.
Crant^s sayd to Esope speke no moze,
for I haue bought the to make peace
and nat to make debate & stryfe.

Howe Crantus bzoughte Esope.
into a gardayne.

EXANTVS bad ESOP E take
a panier and folowe me into the
gardine. And Crantus sayde to the
gardiner, gyue to vs of thyn herbes &
the gardiner cute of the herbes & de-
liuered to Esope, and he toke them &
Crantus payde for them, & whā they
wolde haue gone, y gardiner sayde to
Crant^s. Maister I praye the y thou
wyte

The lyfe

wylt asloyle me a question, well sayd
Erantus, aske what thou wylt, & the
gardiner demanded of hym saynge.
Mister, what is þ cause þ the herbz
that be nat laboured growe faster &
soner than they that be curiously las-
boured. And to this question answer-
ed Erantus that they came by some
prouidence, by which the thyngs ben
brought forth. And whā Esope harde
this answer he began to laugh. And
Erant^s sayd to hi, thou vileine laug-
hest thou me to scozne, & Esope sayd.
I mocke the nat, but hi þ hath lerned
þ thy philosophie, what solucion hast
þ nade. what is þ, that cometh of di-
uine prouidence. A chyde of the kes-
chyn wyl make as good an answer.
And than Erantus sayde to Esope.
Make þ then a better solucion. And
Esope answered to hym. If thou cō-
mande me, I hal gladly. And Erant^s
sayd to hi. It appteyneth nat to hym
that

that Judge thynges of difficultie to
Judge rude thynges & rusticall. But
I haue a seruaunt here whiche shall
infourme & gyue the solucion of thy
question, if thou wyle prey him. And
the Gardiner answered. Can this vil-
leine paylyarde that is so greatly dis-
fourmed answered to this question.
Than y^e gardiner said to Elope, hast
y^e knowledg of suche thynges. And
Elope sayd, ye certainly moze thā all
the men of the worlde. For y^e deman-
dest wherfoze the herbes that be nat
laboured growe soner, than they that
be sown and laboured. And Elope
sayd, take hede to myne answer. For
as a woman y^e hath ben a wydowe &
hath had chylde by her first hus-
tade that is deade, & after was married to
a ocher man, whiche hath had chyl-
dren of another wyfe befoze, & to the
chyliden of her fyrst husbände she is
mother, & to the other chyliden she is
but

The lyfe

but stepmother. And thus there is a difference betwene her owne chylzen and y other womans. For her chylzen she hath noryshed pesably & the other chylzen in anger & in wrache. So in this maner it is of the erch, for she is mother of y herbes that growe without labour, & is but stepmother to the herbes that growe by labour & force. And than the Gardiner sayd to hym, thou hast esed me of great paine & study. And therfore I pray the take of the herbes y be in my gardine, at all tymes, and as ofte as thou wylte.

¶: Howe that Slope dyd bere the presente.

On a tyme whan the scolers had ben in the auditorye with Crantus, one of the scolers drest precious meates for the souper of Crantus and other, & whā they were at souper Crantus toke of the beste meates & put them in a plater, and sayde to Slope.

Go here this to her that I loue best.
And Esope thought in his selfe, now
is it tyme for to auenge me best on
my maystres. And whā he came home
into þ hall, he sayd vnto his maistres
Madame be ware that ye eate nat of
this meate. And his lady sayd. I wor
well alway that thou art a great sole.
And Esope sayde to her. Crant^r hath
nat commanded me to gyue it to the,
but to her that loueth him best. Than
Esope presented the platter to a lytel
houde which was alway in the house
sayinge to the houde. My lord hath
sent to the this meate, which is pre
cious. And than the wyfe of Crantus
went to her chābre & began to wepe
and Esope retourned to Crantus, and
he asked him how his loue fared, and
he sayde, ryght well, and all the meate
that I haue set befoze her she hath
eten it. And Crant^r sayd, what sayde
she, and he sayd. My lord she sayeth
C. i. nothyng

The lyfe

nothyng, but he desireth to see the.
After when they had well eaten and
dronken one asked, whā mortal men
shall haue most to do, & Esope sayde,
that shal be at the daye of Iudgement.
The scolers herynge that sayd, this
belayne is full of answers, & another
asked, why goeth the shepe to hys deeth
folowynge his mayster and sayethe
nat one worde. And whan the swyne
is brought to be slayne he dothe but
crye and braye. And Esope answered
to them and sayde, bycause it is accus-
tomed to mylke & there the shepe he
weneth y he shalbe milked or shorne.
and therfore he fereth not to folowe
or come. But bycause the swyne is
not accustomed to be mylked ne shorne
but to be letten blode and lese his lyfe
therfore he dederth whā he is taken.
And al the scolers sayd it was truth.
To this man is wyse and hathe sayde
well, and eche man arose and wente
home

home to his house. Than whan Crantus was retourned home to his house, he entred into hys chamber and foude his wyfe soze wepyng, and he sayd to her. Whyswere loue howe is it w you and kyssed her, and she tourned her backe to him and sayd. Let me as lone, I haue nat to do w ich y, I wyl go out of thy house, thou louest better thy hounde than me, to whom thou hast sent thy pzeious meat, and by cause he knewe nothyng therof he demaunded. What meate hath Esope brought to the, & she sayd, none at al, & Crantus sayd. I am nat dronke, I haue sent so y by Esope, a platter ful of pzeious meate, & she sayde, nat to me, but to thy hounde. Than he called Esope and demanded of hym to whom he had gyuen the meat that I delyuered to the. And he sayde, to her that loueth the most, lyke as thou commaunded me. And Crantus sayde to

The lyfe

his wyfe vnderſtādeſt þ̄ nat what he ſayeth. I vnderſtande hym well ſayde ſhe, but he gaue to me nothyng, but gaue it to chy hounde. Than Crantus tourned hym to Eſope, and ſayde to hi. Thou greate vileine to whome haſt thou bozne the meat that I deliuered to the. And Eſope answered, to her that loueth the beſt. And Crantus demanded, who was ſhe, & Eſope, called the lytell hoūde and ſayde, this is ſhe, for the loue of chy wyfe is ryghte nought. For if ſhe be a lytel angry in cōtinēt theręzeueſh þ̄, & ſaieth violētly to the that loueth her, & wyll ſaye. I wyll go fro the and leue chy houſe. And if this hounde go fro the cal her agayne, and ſhe commeth anone, make kyng to the there. And therfore thou oughteſt to ſay to chy wyfe, & nat to her þ̄ loueth the beſt. Than Crantus ſayde to his wyfe, thou ſeeſt that thy ſelowe is a rayler and an inuenter of

woordes & therfore haue pacience, for
 I shal fynde cause to auenge the and
 bere hym. And she sayd, do what thou
 wylte, for I shal neuer moze haue to
 do with hym, & after take thy hounde,
 for I go my way. And wout sayinge
 farewel she went home to her frynds
 And Crantus was angry & sorowful
 for her departtynge, & Ellope sayde to
 him. Nowe seest thou wel that thy wyfe
 is gone loueth the nat, but thys lytell
 hounde abydeth styll by the. Crantus
 all heuy for his wyues departtynge,
 prayde her to retourne, but it auay-
 led nat. For the moze a woman is
 prayed, the moze is she obstinate and
 wyl do the contrarye.

**Howe Ellope made his Lady to
 come home agayne.**

AND bycause Crantus was an-
 gry for the departtynge of his
 wyfe, Ellope sayd to him. Mayster be
 nat angry for wout prayenge I shal
 C.iii. make

The lyfe

make her anone to retourne & come
agayne vnbydden. So that she shal be
more louely, meke, & obedient to your
commandementes than euer she was
befoze. And thā Elope went to y^e mar
ket, and boughre Capons and many
other poleyne, & as he bare them pass
synge the house where his maystres
was, it hapened that one of y^e s^euant
of y^e house came out. And Elope de
manded of hi. Haue ye sente nothinge
to y^e weddyng of my lord. To what
weddyng sayde the seruant. Unto
the weddyng of Crantus sayde E
lope. For to morowe he shall wedde a
newe wyfe. And anone y^e s^euant went
inco the house, and sayde to Crantus
wyfe. Madame, there be newe ty
dynges, what be they sayd he. Crans
tus shall haue a wyfe and be married,
and fourthwith incōtinent he depar
ted and came home to y^e house of Cr
antus cryenge. Nowe knowe I well
the

the trowth & whertoze þe madest this
greate vilayne to angre me bycause
þe woldest take another wyfe. But I
shal kepe the wel therfro for as longe
as I lyue shal neuer woman come
here Crantus be thou sure. Than
was Crantus glade and well ioyous
for to haue agayne hys wyfe and
coude Esope greate thanke.

¶ Howe Crantus set Esope to the mar
ket to bye of the best meate that he
coude get & howe he bought no
thyng but tonges.

And a lytell while after Crantus
bad hys scolers to dyner wyth
hym, and sayde to Esope go auore to
the market & bye vs of the best meate
that þe canst fynde. And Esope wente
to the market & thought in hym selfe
nowe shal I shewe that I am no foole
but wise, and whā Esope came to the
market he bought þe tonges of swyne
and of Oxen, and dyghce the ym wth

C. llii.

byreget

The lyfe

vineger & set them on the table. And the scolers sayd to Crant⁹. Thy diner is full of philosophie. And this Crantus sayde to Esope. Bzing vs other meate, and Esope bzought mo tonges arayed in an other maner, that is to wite with garlyke & onions. And the scolers sayde. These tonges be well drest, for y^e one differeth fro another. And Crant⁹ bad Esope bzynge other meat, and Esope bzought yet for the tonges. Than were the scolers angry, and sayde. Wylte thou alwaye gyue vs thonges. And Crantus al angry in his cozage sayd to Esope. what other meat hast thou ordeyned for vs. And Esope sayd, none other. And Crantus sayd to Esope. A great heded bileine, sayde I nat to the that y^e shuldest bye of the best meate that y^e coulde fynde, so haue I sayde Esope, & thanked be god that here is a philosopher, for I wolde fayne knowe of y^e philosopher
what

What is better than a tonge. For certainly, al art, al doctrine, and all philosophy be notified by the tonge without whiche ther could be no ioy nor company amonge men, for by it the lawes are declared, by it the good receyueth prayse, the euyl rebukes, the sorrowfull comfort, the folyshe instruction, the wyse men knowledge. And finally the greatest parte of the lyfe of mortall men is in the tonge, and thus there is nothyng better than the tonge, nor nothyng more swete ne better of sauour, ne more profitable to men. Thus sayd y^e scolers, thou dost worke to be angry, for Esope sayeth ryght well. And after all these wordes they arose fro the table. And on the morrow after Erantus excusyng hym selfe of they^r course fare desirynge them to come agayne to souper, & they shulde haue other fare. And Erantus sayde to Esope in the presence of them that

C.v.

were

The lyfe

were there. So to the market and byē
the worst meat that y^e canst fynde, for
all my frendes shall soupe here with
me. And Elope w^out troubling of hi
selfe went into y^e Bocherie & bought
agayne tonges and dyght them, as he
dyd befoze. And whan they came to
souper he serued them with tōges, as
he dyd befoze, and the scolers said. We
come agayne to tonges, & bicause
the scolers were nat pleased, Crant^{us}
sayd to Elope. Thou great heded vil
leine, sayde I nat to the that y^e shuld
bye the worst meat that thou coudest
fynde. So haue I done sayde Elope,
what is worse or moze venimus thā
an euyl tonge. By y^e tonge men be per
ryshed, by the tonge they come into
pouertie, by the tonge Cities be des
troyed, by the tonge cometh muche
harne. Than sayd one of them that
sat at the table. Crantus yf y^e set thy
mynde vpon this foole he shal bringe
the

the out of thy wyte, for he sheweth
wel by hys facions to be knauyſhe, for
lyke as he is diſfourned of hys body, ſo
is he of hys condiciōs, & Elope ſayd to
him. Thou art a make bate, for thou
makeſt ſtryfe betwixte y^e maiſter & the
ſeruant. And weneſt y^e to be moze cu-
rious thā other. And Crantus for to
haue cāc to here Elope ſaid. A grethe
ded vileine, bicauſe y^e calleſt y^e philoſo-
phet curious, go get me a man y^e car-
rethe for nothig, y^e is to ſay, one that
is nothyng curious ne deligēt.

C Howe Elope founde one that
careth for nothyng.

Elope departed and went out of
the place, beholdyng here & there,
if he coude fynde any man, that was
nat curious, ne cared for nothyng. He
went abrode & ſpyed a great vileine
ſyttynge vpon a blocke, waggyng his
legges and whylllyng wth his mouthe,
to whome Elope ſayde. My lord
deſyre

The lyfe

Desireth the to come & dyne with hym
whiche anone rose without sayenge
of any worde & entred into the house
with Elope, & nat sayinge God spede
you, sat downe at the table. And Cr-
antus sayde to Elope. What man is
this. Elope sayde to hym. A man that
careth for nothyng. Than Crantus
sayde to his wyfe secretly to y^e entent
that we may auēge vs of Elope, and
bere hym well. Fayre loue do y^e I shal
byd you. Thā he sayd a loude. Dame
put water in a basen and washe this
pylgrimes fete. For he thoughte the
vileine wolde nat haue suffred it, but
to haue refused it for shame, and thā
shulde he haue had cause to haue be-
ten Elope. Than the lady toke water
& put it in a basen & began to washe
the vileines fete. And howe be it that
she was the Lady, yet the villeine
thought, th^e lord wyl do me som wor-
shipp & suffred her to washe h^{is} fete w^out

out sayenge of any worde. And Crantus sayde to his wyfe. Dame gyue hym drynke. And the vileine sayde to hym selfe, it is wel worthy þ I drinke fyrste, and he toke the pese & dranke, as muche as he myght. And Crantus toke the platter wiche fyssh and set it befoze hym. And the vileine strayned no cursly, but eate it euery morsell. And Crantus sayde to the coke, this fyssh is nat well drest. Thā Crantus commanded the coke to be beten. And the vileine sayde to hym selfe. This fyssh is wel dyght, and the coke is beten wout cause. But I care nat, so þ I may fyl my belye & I shall alway eate and say nothyng. And Crantus sayde to the coke. Bzing in the tarte, & incontynēt as the tarte was bzought the vileine bzake it in peces, & without any wordes he began to eate ther of. And Crantus beholdyng hi howe he eat, called the coke & said. Ths tarte

The lyfe

is euyll baken & hath no sauour, and
the coke sayd. If I made it, it is well
dreste, and if it be none of myne, the
blame is nat in me, but in thy wyfe, &
Erant⁹ sayde. Than if my wyfe hath
made it I shall bren her all quycke, &
bad h³ wyfe she shulde nat answere by
cause he shulde fynde cause to bere E-
slope, and than sayde Erantus to one
of his seruantes. Go fetch som woode
and busshes to bren my wyfe, & this
sayd he to se if y^e vieme wolde aryse,
to kepe her from brennyng, & the vi-
letne sayde to hym selfe: this man wyl
bren his wyfe wout cause. Than he
sayde to Erant⁹. Sy^e if y^e wylt bren
thy wyfe, abide a lytel whyle & I shal
go fetch my wyfe in the felde & bren
them bothe togyther. And whā Era-
tus hard these wordes, he meruayled
much, & sayde, verely th³ man careth
for nothing. And thā he said to Eslope
Thou hast vēquished me, But nowe
let it

let it suffice the from hence forth if þ
wylt serue me treuely thou shalt sone
retourne to thy lecherie. And Elope
sayd to hym. I shall serue the so that
þ were neuer better serued. And thre
dayes after Crantus sayde to Elope.
Go and loke if there be muche people
in þ bayne, for if there be none I wyl
go there and bathe me. And as Elope
went by þ way, he mette wth the Iuge
of þ cite, & bycause he knewe hym he
sayd to Elope. whether goest þ great
hed, & Elope sayde to hym. I wot ner
because he wende he moked him. The
Iuge comanded hym to prison. And
as he was led he sayde to the Iuge.
Lo I sayd to the well, þ I wylste nat
whether I went, for I supposed that
thou woldest nat haue put me in pris
son. And the Iuge began to smile
and sayde to them that led hym, let
hym go, And as Elope went to the
bayne he sawe a greате companye
of

The lyfe

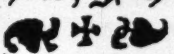
of men, whiche were there leppng, & there ley a stone at the entre doze, at whiche they stumpled & hurte theyz fete. And there was one that entred in and stumpled thereon and anone he toke it away bycause y^e there shulde no moze be hurte therat. After Esope retourned home to his mayster Crantus, and sayd that there was but one man in the bayne. And Crantus sayd to Esope. Take suche thyngs as is nedfull for vs, & let vs go to the bayne and whan they were come to y^e bayne he sawe a great company, and sayde to Esope. Nowe arte y^e worthy to be beten, for y^e saydest to me, that there was but one man & there be mo than a hundreth. And Esope sayd to hym. There is but one man, & if y^e wylt here me y^e shalte saye that I saye trouth. For that stone that y^e seest at y^e entre of the bayne all that passed by stūbled at that stone and non was so wyse to
take

take it awayne, but this one man, and
therfore I sayde y^ether was no man,
but he, for all y^e other be but chyldzen
and ignozant. And Crantus sayde to
him. Thou hast wel excused the, and
Crant⁹ foud no cause to bete Esope.

C Of the answere that Esope
made to his mayster.

After that Crantus had washed
hym he retourned homewarde, &
as he went he purged his belye, and
eased hym by the waye. And Esope
was besyde with a payle ful of water
And Crant⁹ sayd to Esope. wherfore
is it that whan a man hath eased him
& purged his belye y^e he loketh vpoⁿ y^e
ordure therof. And Esope answered
hym & sayd. There was in tyme past
a Philosopher that ofte purged so hys
belye. And for fearz that he shuld lese
his science alway loked and behelde,
if he voyded it wth his fylch or ordure
whā he had purged hys belce, and euer

The lyfe

after mē loked whā they purge their
belyes what they voyde, but y cugh
test nat to dout therof. For y hast no
wyte ne science to ieste, for to asolythe
demande, belōgeth a folythe ālwere.
✱ And on y mozowe next solowinge
as Crant^s was set at the table with
all his frendes, holdynge a pece of
wyne in his hande, his hande Moke
for fere of the questions y men asked
of him. And Esopē said to hi. Maister
Dyonisius sayeth that y good wyne
hath thre vertus, the fyrst is volup-
tuoſite, the seconde is gladnes, & the
thyrde is that it maketh men folcs &
out of theyr wittes, wherfore I pray
the let vs dzyinke & make good there.
And bycause that Crantus than was
almost dzonke, for he had wel dzonke
he sayd to Esopē. Holde thy peace for
thou arte counseylor of hell, I Mall
auenge me on thy selfe. 

Howe

U Howe Crant^r pmyssed to dzyinke
all the water in the see.

ANd thā anone the scolers sayd þ
Crantus had dzonke ynoughe, &
was charged with euer muche wyne
and sayd to hym. Wy mayster, I aske
of the, if a man myght dzyinke all the
see, wherfore nat, sayd Crantus. I
my selfe shall dzyinke it well. Than
sayd þ scoler agayne. And if þ dzinke
it nat, what wylt þ lese. And Crant^r
sayd, my house. I am content sayd the
scoler, and against the I shall laye an
hundzeth crownes on thy bargayne,
& ths don, eche of them gaue for their
pledges theyr signet of golde & then
wente home. And on the morowe, as
Crantus was rysen bp out of hys bed,
and sawe þ he had losse his ryng on
his synger he sayd to Esope, knowest
thou nat where my ryng is. I knowe
nat sayde Esope, but well I remēbze
& knowe for certayne, that this daye

The lyfe

we shalbe put out of our house, and
why sayd Crantus. Slope sayde to
him. Remembrest þu nat the bargayne
that þu madest yester day at euen. what
bargayne sayd Crantus. Slope sayd,
Thou art boude to dzyrke al the see,
and for gage, thou hast lest thy ryrng
of golde. And whan Crantus harde
these wordes he was soze abashed, &
sayd. In what maner shall I dzyrke
al the see. This may nat be, for it is
ynpossible. wherfore Slope I praye
the to tel me, if it pleasech the howe þu
I may venquethe or breke this bar-
gayne. And Slope sayd. Thou shalt
lese, but parauenture I shall make,
that þu shalt wel breake the bargaine
And the maner of it sayd Slope is this,
that whan thyn aduersarye shall requyre
the to fulfyll thy promyse. Thou
shalt charge & comande thy seruantes
that they bzyrge a table, and all
suche other thyngs, as is necessarie to
it

of Esope.

Fo. xxvi.

It, bpon the rpuage of the see & make
the butlers and seruauntes to abyde
there wiche. And befoze al the com
pany, thou shalt make a pecc to be
walshed and fylled full of the water
of the see and shalt take it in thy hāde
and praye y the bargayne may be de
clared befoze all the feloshypp, & saye
that thou wylt aTure the promise, as
well befoze dzyinke as after, and thus
shalt y say to al y feloshypp. My lordes
of Samye ye knowe howe yesterday
at euen I made promyse to dzyinke al
y water i the see. But al ye wot well
howe many greate flodes and rpuers,
come and fall into the see. Therfoze I
demande, and as reason is that myne
aduersary kepe and holde the rpuers,
y they entre nat into the see, & then I
shall dzyinke al the water i the see, & so
thy bargayne shalbe troke & yndon.

How Crant^r excused hym from y
promyse by the conseil of Cle^r.

D.iii.

Crant^r

The lyfe

EXANTVS thā knowyng thae
the concel of Esope was well and
good, he was full glad. His aduer-
sarpe than came befoze Zenas one of
the cite to tell & shewe the bargayne
And prayed the Iuge that Crantus
shulde do þ̄ whiche he had promysed
to do. And Crantus cōmanded to all
his seruantes þ̄ they shulde bere his
bedde, his table, & all other thynges
that were necessary to hym vpon the
ryuage of the see. And thā befoze al þ̄
cōpany he made a pece to be walshed
& fylled it full of water of þ̄ see which
he toke in his hande, & sayd to his ad-
uersarpe. Declare we nowe our bar-
gayne. And Crantus thā turned him
toward the felowshype & sayde. My
lordes of Samye ye wote well howe
many flodes and ryuers entre & come
into the see, and if my aduersary wyl
kepe and hold thē styl, so þ̄ they enter
no more into the see I shal dzyinke all
the

the water in the see. And all they that were there began to saye. Erantus sayeth well. And than the aduersary sayde to Erantus. Whyp maister thou hast vāqueshed me, wherfoze I pray the that our bargayne may be broke. And Erantus sayde. I am cōtent. And whan Erantus was turned agayne to his house, Elope dyd pray hym sayenge thus. Whyp mayster, bycause I haue holpen the in thy nede, let me go fre at my libertie and at large.

Howe Erantus founde cause
to bete Elope.

EXANTVS than cursed him sayenge. Greated, yet Wilt thou not escape fre, nor go fro me. Go thou se and be holde befoze the gate if thou canst espye two crows togyther, and the come agayne and tell me, for the syght of two Crows one nyghe the other is good fortune. But the syght of one alone is euyl fortune. And as Elope issued

D.iii.

out

The lyfe

out of the house he sawe two crows
vpō a tre, wherfoze he sone retourned
agayne and tolde his mayster. But
as Crantus departed out of y^e house,
y^e one fled away, thā sayd he. A greate
hed, where be the two Crows that y^e
sawest, & Esope sayd thus to hi. As
I went to fetch the, one fled awaye,
and Crantus sayde. A croket backed
knaue & euyl Chapman, it is euer thus
thy maner to mocke me. But thus
shalt y^e nat be quyre. He cōmanded to
vndo his clothes & to bere hi. And as
the men were betig him Crant⁹ was
called to his dyner, and than Esope
sayd. Alas howe muche miserabe am
I, for I haue sene two crows, & yet
am I beten, & Crantus whiche sawe
but one is called to the delicious mea-
tes, and there is none to whome the
byzdes be so contrarype, as to me. And
whan Crantus harde hym he muche
merueyled of y^e greate subtilte of his
wyt,

woyt, he comanded the that bete hym
that they shuld cease. And win a lytel
whyle after Crantus sayde to Esope.
Go thou & dresse vs some meates for
our diner, for all these lordys shal dine
with me. And Esope went to the mar-
ket and bought al y he wold bye. And
whā it was redy he bzoughte it into
the hall & there he foude his maystres
lyenge i bedde slepyng, he awaked her,
and sayd. Madame if it plese you, ye
shall take hede of this mere, that the
dogges and cattes eate it nat, for I
must go in to the kichyn againe, and
she answered to him. Go thou where
y wylte, for my buttockes haue eyen.
and whā Esope had drest & made re-
dy al y other meates he bzought the
to the hal & foude hys maystres which
slept styll vpon her hed, her buttockes
towarde y table. And bycause she had
sayd y her buttockes had eyen Esope
went and toke vp her clothes, so that

D.v.

euery

The lyfe
euery man myght se her arse, & thus
he lefte her slepyng.

¶ : Howe Crantus founde his
wyfe all dyscouered.

AND whā Crant⁹ and his scolers
came to diner they perceyued and
sawe h^s wyfe slepyng, her buttockes
all bare & naked. By great shame Cr
ant⁹ turned his face towarde Clope,
& sayd, knaue what is th^s. And Clope
sayde. My lord, as I dyd put y^e meate
vpon the table, I prayed my lady y^e
she wolde kepe it from y^e dogges. And
she answered y^e her buttocks had eyes.
And bycause I founde her slepig I dis
couered her buttockes to y^e entet that
her buttockes myght y^e better se, and
loke aboute, & than Crantus sayde
vnto hym, A Mzode seruante, oft hast
y^e payde me thus of suche lyes. What
thinke worlde mayst y^e do to me thā to
mocke thus my wyfe & me also. But
the tyme shall come y^e I shall make y^e
dye

dye of an euyl dech, & within a whyle
after Crantus sayde to Esope. Kepe
and loke well þ̄ no fooles enter ito my
house, but onely the Oratours & the
Philosophers. Esope then went and
set him besyde the gate, & as one of þ̄
philosophers wolde haue entred. Eso-
pe began to grone, & sayde. Come in þ̄
dogge, and the philosopher wenynge
that he had mocked hi, all wroth and
angry went fro thens. And thus dyd
many other. But at þ̄ last came there
one which was very subtyl, to whom
Esope dyd as he had done to þ̄ other,
& he þ̄ was wyse answered hi swerly
and than Esope let him go & enter in
to the house & anone he went agayne
to his lord & sayde to hym. No philo-
sopher is come to þ̄ gate, but thys one,
wherfoze Crantus thought þ̄ all the
other had mocked hi & was wrothe &
angrye. And on the morowe as they
met w̄ Crantus they sayd to hi thus
Eran.

The lyfe

Crant^r well y^e mockest vs yesterdaye
For he that kept the gate, cast on vs a
shode loke & dyd call vs dogges. For
y^e whiche thinges Crant^r was more
trubled & angry, than he was befoze.
And anone he called Elope and sayde
to him. So thou crokebacked, conter-
feted & false churle, they whome thou
shuldest haue receyued with woꝛshyp
& great honour y^e haste vitupered and
mocked. Elope answered to hi. Thou
charged & comanded me that I shulde
let none entre into thy hous but wyse
and sage Philosophers. And Crant^r
sayd. A false face & crokebacked knaue
be nat these sage & wise philosophers
No certaynly sayd Elope. For whan
I bad them enter into thy house they
entred nat, & lyke fooles went againe
theyꝝ waye without sayenge of any
woꝛde, but thys alone answered wysely
And therfoze I repute & alowe hym
a sage and wyse Philosopher, and
the

the other as fooles, for a foole is he
 þ̄ taketh any lyghte worde in angre.
 And thā all the Sampens and Phi-
 losophers þ̄ were there approued the
 āswere of Esope, & they merueyled of
 þ̄ great wysdom which was i Esope.

How Esope founde a treasure and
 howe Crantus made hym to
 be put in prizon.

AND within a whyle after as Cr-
 ant⁹ was w Esope beholdig the
 greate sepulchres or tounbes, & the
 Epitaphes of ancient folke. Esope
 whiche perceyued an arche that was
 nygh to a Columbe vnto the which
 men went vp vnto it by foure stepes,
 he went thither & without any con-
 sonance he sawe letters wrytten. And
 entytled after thys fourme folowynge.
 A B E O C T H C H. Esope called his
 mayster and sayde to hym. Mylorde
 what beokeneth these letters. Crā-
 tus loked and behelde them well and
a longe

The lyfe

a longe whyle, what they shuld signifie
fye, and because he coude nat þ signi-
fication of them, he sayde to Escop.
Tel me what these letters signifie, &
Escop sayd, My lord, if I shewe the
a fayre treasour, what rewarde shal I
haue of the. Crantus sayd, haue thou
a good corage, for I shal gyue to the
freedom & libertie, and þ halfe of this
treasure, & anone Escop went downe
the foure steppes, & so depe he delued
at the fore of þ Columbe þ he founde
the treasure, which anone he gaue to
hys lord, & sayde. My lord I pray þ
that thou wylt do to me, as þ hast pro-
mysed. And Crantus sayde to him, or
euer þ haue libertie & fredome, thou
must lerne me howe thou knowest this
science, for I repyte and set by the sci-
ence, & holde it to greater ryches than
to haue the treasour, as philosophye
denoteth & specifieth it by the letters
whiche ben here wrytten in latyn. Ac-
cende

cende gradus istos quatuor, fodias et
inuenies thesaurū auri. And after Cr-
antus tolde to hym. Sythe thou art
so subtil, þ̄ shalte nat yet haue no ly-
bertie, and Esope sayd to hym. Loke
well what þ̄ deest, for this treasoure
apperteyneth to the kyng Dyonisi⁹.
And Crātus asked of hym, and said.
Howe knowest thou it, by the letters
whiche signifieth to vs, that thou
goue & take to the kynge Dyonisius
the treasure, which thou haste founde
And whan Crantus harde him say þ̄
the treasour, which they founde was
apperteynyng to the kynge Dyonis-
sius, he sayde thus. Esope take the
oue halfe of this treasour and let no
man knowe of it. Esope than sayd to
him. Thou gvest it me nat, but he
that put and delued it here, gyue it
to me. And Crant⁹ sayde. Howe kno-
west thou that. Esope answered for þ̄
letters folowynge Mewynge and si-
gnis

The lyfe

nyfieng it, þ is to wyte **EDQITA.**
The whyche letters signifienge in la-
tine Euntēs dimittite quem inuenistis
thesaurum auri. And thā sayd Crantus
Go we home & ther shal we depart it.
C Howe Elope was delpyered out
of prizon, & howe Crantus pmissid
hym fredom and libertie.

AND as Crantus was tourned
agayne into his house fro þ place
where as Elope had foude þ treasour
re in the treasorie before sayde, he
merueyled of the wysdome that was
in Elope.. But for the libertie & fre-
dome, whiche he demaunded he was
angry and bredynge, sayde, the tonge
of Elope made hym to be put fast in
prizon. And Elope sayd, th is a fayre
promyse of a Philosopher. Thou
knowest wel howe thou promised to
me libertie. And i the stede of frydom
and libertie, I am put in prizon. And
whan Crantus hard him so speke he
reuoked

reuoaked & chaunged his sentence, and made hym to be deliuered, and after sayd to Fsope. If thou wylt be put to thy liberty, holde thy tonge in peace, and accuse me no moze, & Fsope sayd, Do what ye wyl, for wylt þo nat, þe halce put me to my libertye. That same tyme befel a merueylus thyng within þe cite of Samyre. For as me playde there, the comon and publike playes, as yet at this daye be accustomed to do in many good Cities. An Eagle sodeinly flew thorough all the company of the people, and toke and bare awaye with hym the rynge and the Seale of the soueraygne & puissance of all that Cite, and let it fall in the pyt of a man whiche was in libertye. For the whiche dede & token, all the people of Samyre was greatly merueyled, and than arose a great rumour in the Cite amonge the people. For muche they were doubtful of some

The lyfe

persecution & wist nat what the thing
myghte signifie, wherfoze they were
in great dout, and in great heupnes.
And therfoze incontinent they came
towarde Erastus, & to hym which
they helde for the most sage and wyse
man of all the Cite of Samye, & de-
manded of hym, what this merueyle
signified, & also what thyng myghte
be fall thereof. Erastus was ignozant
and knewe nat the signification of
this merueyle, where vpon he deman-
ded of the people tyme and space for
to gyue hereupon an answer. Erast⁹
than was in greate heupnes and do-
leur, bycause he wist nat what thing
to saye. And Elope which sawe him
so heuie and ful of sorowe, demanded
of hym and sayde. Why arte thou so
heuie in thy contenance, leue sorowe
and take with the ioye and gladnes.
Gyue to me the charge or answer to
y Samyens, & to mo sorowe thou shalt
saye

say to them these wordes. My lordes
of Samye I am no deuine ne inter-
pretour of the merueyious thynges
that be to come. Neuertheles I haue
a seruant in my house, whiche, as he
sayth, can tell suche thynges. If it
please you I shal make hym come be-
fore you. And than by my counsell I
shal sacrifice all the felow shyp. Thou
shalt therfore receyue and haue wor-
shyp, glozpe, and profite. And if I ca-
nat sacrifice them, thou shalt be delys-
uered of great infamie and shame, &
I shalbe rebuked and put to greate
shame. Than Erastus hauynge his
truste in þe wordes of Esop went on
þe morow to þe great place of Samy,
& assembled there the people, & wente
vp a hyghe, where as the Iuge was
accustomed to set and þe which he had
lerned of his seruant Esop he declas-
red there before the Samiës, þe which
thynges by hi reherled & sayd, prayed
E.ii, hym

The lyfe

hym that he wolde make his seruante
to come nere befoze them. Escop came
anone thither. And as he was befoze
al the cōpany, al the people of Samye
loked & behelde hi wth great merueyle
bycause he was so conterfeted and
croked of body, and sayde. Loke here
is a sayre persone, able to be a sure de
uine and went and moked wth hym.
And Escop than beyng on the hyest
partie of all the place, began to make
a token oz signe with hys hande vnto
al the people of y^e Samyēs, to thende
that they shulde hold theyr peace and
kepe theyr scilence amonge them, and
sayd to the in this maner. My lordes
foz what cause laughe ye & scozne me
of my forme, and knowe nat that men
must nat loke in the face of a mā, to se
& beholde of what figure oz fourme
that he is of, but onely to knowe his
wysdome. Also mē ought nat to take
hede of the vessel, foz oft a foule vessel

is full of good wyne. And thā whan
 the Samiēs harde these wordes they
 sayde to Elope. If þe canste gyue vs
 good concell toz y welth of al y comē
 people, we al pray y that þe wylt do it.
 ¶ And than Elope hauynge confi-
 dence and trust in his wysdome sayd
 thus. Nature & kynde of the whiche
 comethal good, hath this daye set &
 put debate & gryfe betwene the lordē
 and the seruant, for he that shall ven-
 quethe shall nat be payed noz rewar-
 ded after his deserre. For if the lordē
 get the victorie. I v am his seruante,
 shall haue no libertie, as ryghte requy-
 reth, but I shall be beten and cursed &
 imprisoned, wherfoze, if ye wyl that
 I gyue you good ensignemēt of that,
 that ye demande. I aske and requyre
 you that ye do make me fre, & be put
 againe into my libertie, to the intenc
 that with trust, cōfidēce, and audacite
 I may speke to you, & I promyse and
 E.iii. ensure

The lyfe

ensure you & I shall shewe you by significacion & vnderstanding plainly to your profite of this great āger & signe. And they al sayde with an equall voyce. He asketh a thing resonable & iust, wherfore Crantus shal make him to be fre & gyue to hym his libertie fre lye, as reason is, whiche thing whā Crantus harde, he refused to do. And the lord of p̄uetoze publike sayd vnto hym. Crantus if thou wylt nat obey to p̄ people, I shall by myn auctozite take hi out of thy seruice & shall humble thy selfe to the temple of Iuno.

¶ Howe Escop was restored vnto his libertie by the wyll of his master Crantus.

AND because that Crantus was requyred of all his frendes that he shulde restore and put Escop into libertie, sayd to Escop. Howe be it & it is nat by my good wyll I gyue to the libertie. And anone he that made p̄
proclay

proclamaciōs went into every place,
where suche proclamation shuld be
made & proclaimed. Crantus the Phi-
losopher hath gyuen fre liberte to E-
sop. And whā this was done Esop
wēt into the myddes of all y^e feloshypp
& made a signe wth his hande y^e every
one shulde kepe peace and scilēce, and
after sayd. Whylordes of Sampe the
Egle which is kynge aboue all ocher
byrdes, as the kynges be aboue the
people. This byrde hath taken away
the effecte & seale of your gouernoure
this betokeneth and signifieth that
a kynge shal demande and aske your
liberte & destroye your lawes. And
whā the Samptes hard these wordes
they were all abashed, & anone came
a pursueant wth letters & demanded
after the signet of the Samtēs. This
messenger was brought befoze y^e con-
sell of the towne, to whome he presen-
ted his letters cōcernynge the sentēce

The lyfe

folowynge. Crassus kynge of Lyndies
to the Senate & comyn people of Sa
mye gretynge & cōmandynge you that
ye do to me obeysance & pay me tri
bute, whiche if ye refuse to do, I shal
put you to death & bzen your towne
wherof the Samyens were a bashed
and for feare wyllynge to obey vnto
hym. But neuertheles fyrst they wēt
to Elope and prayed hym to say ther
of his sentence, the whiche sayde.
My lordes of Samye, howe be it y I
woll that ye inclined to obey y kynge
of Lyndye, neuertheles to the entent
that I may consell you the whiche is
nedefull & for the publike welch and
profite. I do you to knowe that For
tune in ths mortall lyfe shewethe two
thynges & two maner of wayes. The
one is lybertie, wherof y begynnynge
is harde and difficulte, but thende of
it is good, swete, & facyl. The other
waye is seruitude, wherof the begyn
nyng

nyng is facyll, but thende therof is
Harpe, bytter. and harde. And whan
þ Sampens harde these wordes ke
pyng þ it behoueth to the comyn and
publike wel he behelde and toke ad
uysle of the sentēce of Esope, a sayd al
to gyther. Bycause þ we be in liberry
we wyl nat be seruantes to no man.
And with this answer sēt agayne þ
messenger to Crassus. And whan the
kyng hard this answer he was wroth
a soroful a gathered al his mē of warre
and also al the nobles and gentyles
of his realme a made a greate armye
for to haue destroyed the Sampens,
the whiche thyng he myght haue
brought about had nat his messenger
ben, which sayd to hi. Ryght dere syr
and foueraygne lord, thou mayst
nat be auenged on the Sampens as
longe as they haue Esope with the,
whiche in all theyr sayes and dedes,
helpeth and consaileth them, where

The lyfe

foze it is necessary that thou sende an
ambassatoure vnto the Samyēs, that
they shal sende to the Eslope, and that
thou shal pardone and forgyue them
theyr trespass. For if y^e mayest haue
Eslope they of Samye be in thy hand
des. And the kynge sodeinlye sent an
ambassatour to them of Samye, the
whiche ambassatour applyed and set
theyr wyttes to shewe vnto the Ses
nate of Samye y^e wyll of theyr lord
Crassus, & sayd that they shuld sende
Eslope to theyr lord Crassus. And whā
Eslope vnderstode what the kyng de
manded, he sayde to the Samyens.
My lordes it pleaseth me well to go
towarde the kynge, but before I go
I wyll tell you a fable.

THowe the wolues sent theyr am
bassatours to the Shepe.

In tyme whā beastes coude speke,
the wolues made warre agaynst y^e
Shepe, & bycause that the shepe myghte
nat

that kepe them ne holde agaynste the wolues. They demanded helpe of the dogges. By the which the Shepe made the wolues to courn backe warde.

And bycause the wolues coude noz myght nat gette noz haue any pray, ne wyne nothynge vpon the shepe by cause of the dogges. y kept them so y wolues on a tyme set an ambassatour vnto the shepe for to haue perpetuall peace w them. And for to haue peas the wolues went and demanded, that for to escheue al suspicion the dogges shulde be take to the wolues, or els destroyed for euer. And the shepe as fooles, & for to haue peace and corde consented to this demande. And whan al the dogges were slayne, the wolues toke vengeance on the shepe, as appereth. Whan Esope rehersted this fable, the Sampens determined amonge them selfe, that Esope shulde nat go towarde the kyng.

Howe

The lyfe

Howe Clope obeyed nat to the Samyēs, but wēt to warde the kyng.

ESope obeyed nat to the wyll of the Samyens but went w̄ cham bassacours towarde the kyng. And whan he was come to þ̄ kyngs court, the kyng syenge þ̄ Clope was so disfourmed and conterfeyted of body, he was angry and wroth w̄ him selfe, & sayd w̄ great merueyle. As this same he, for the trust of whome they of Samye wolde nat obey vnto me. Clope than sayd. A ryght dere syr & kyng certainly I am nat come before thy maiestie by force, but of my good wyl I am come to the trustynge so muche of thy beningnite that thou shalt here what I shall say to the. The kyng gaue him audiēce, & leue to say what he wolde, & thus he sayd. That other daye was a man which chased fyes, the whiche mā toke a nyghtigale, & the nyghtigale seinge þ̄ he wold haue killed

killed her, sayd to þe faukener. I praye
the that thou wout cause wyl nat sle
me, for to no bodye I do no harme ne
danger, for I eate nat the cozne with
my hoznes. I hurte no body, but giue
solas & ioye to all the þe go by þe waye
w my souge & voyce, and of me shalte
þe haue but onely a lytell carcass. And
whā the faukener hard þe byrde speke
these wordes he let her go, wherfore
ryght dere syz I pray þe that thou w
out cause wyl nat sle me, whiche am
nought & nothyng worth, for to no
body I do no harme, ne also wolde I
do. And for þe delite & feblenes of my
body I may nat do, but I cā speke &
say chyngs which be pfitable to the þe
be i þe moztall lyfe of the þe pzesēt world.
The kynge than merueyled & was
moued of pytie, and sayd to Esope.
I giue nat to þe thy lyfe, but Fortune
giueth it the, & if thou wylt haue any
thyng of me, aske it and it shalbe
granted

The lyfe

graunted & gyuen to the. And Elope
sayd, Ryght dere syr, I aske nothynge
of the, but onely that þe gyue me þe tri-
butes of the Sampens. wel sayd the
kyng, I am content. Than kneled
Elope, & sayd to þe kyng. Syr I thake
& regarde you much. And after that he
composed þe tables which be writen
in this boke, & to the kyng he gaue
thē: And comanded of him the letters
of þe gyfte for the remission of the tri-
butes of the Sampens, the which he
delpyered to him by the kynges com-
maundement and with his good wyl
and many other greate gyftes. And
Elope than toke leue of the kyng,
and retourned to Sampe.

¶ Howe Elope retourned to Sas-
mye agayne.

When Elope was arpyued in to
Sampe, the Sampens recey-
ued hym worshypfully & made greate
ioye of his comynge. And Elope com-
maunded

maunded the people to be assembled
together at a certaine day in the place
Than whā Esop was set in the sece
and receyued a red the royall letters.
Howe the kyng Crassus remitted a
forgaue them the cryt ures. After thys
Esop departed from Samye a woid
go spozre hym selfe thzoughe manye
regyons, nacjons and cyries, gyuing
enlygmyntes by hystozes, and fables
to the mortall menre. He came to
Babylone and bycause he dyd thewe
there his sapyens, he was receyued a
wzrthypfully feasted of Licure kyng
of Babylone. And y tyme the kynges
dyd sende the one to the other playes
and problematpkes, a such other plez
sures for theyz dispoztes. And he
whiche coulde nat interprete the sent
tribute to hy n that sent them. And
bycause that Esop coulde well inter
prete them he taught to the kyng of
Babylone the maner of it. And sythē
he

The lyfe

he cōposed there many fables, which the kynge of Babylone sent to other kynges. And bycause they coulde nat interprete them, they sent many tributes to the king of Babylone, wherfore y^e realme was ilarged & fylled of many great rychesles. And after that bycause Elope had no yonge chyldre he adopted a noble yonge chyld to his sonne, the whiche he presented to the kynge. And he receyued hi as he had ben his owne sonne, which chyld was named Enus. This Enus withyn a lytell whyle after medled wth the chāberer of Elope, which he helde for his wyfe and knewe her bodype, and bycause he was greatly i doubtte that Elope wolde auenge him, he accused Elope towarde the kynge of cryme, or lyghte treason, and composed false letters, the wyng by them to the kynge, howe by the fables, which he set here & ther he had betrayed hym.

And

And that he had conspired his death.

Howe the kynge comanded that
Eslope shulde be put to death and
howe he was saued.

The kynge Lycure beleuyng and
guyng credēce to the accusacion
made agaynste Eslope was greatly
wrothe, and commanded Herope his
Seneschall y Eslope shulde be put to
death. And Herope seynge y his sen-
tence was nat iust, kept Eslope secret-
ly within a sepulchre, & all his goodes
were gyuen to his sonne, whiche had
accused hym. And win a longe whyle
after Nactabanus whiche was kige
of Egypte, wenyng y Eslope had ben
put to death, as the comen renoume
oz talkynge was, sent a proposition
pblematicke to Lycure kynge of Ba-
bylone, the whiche cōceynerth that
soloweth. Nactanabus kinge of E-
gypte sende gretynge to Lycure king
of Babylone, because I wolde edifie

The lyfe

and bylde a towre the which shal nat
couche heuen ne erthe. I praye þ that
þ wylt sende me masons for to make
vp the sayd towre, & this praye be ac-
complished, I shall gyue to the, the
tenche tribute of all my landes & real-
mes. And whan the kynge of Baby-
lone harde this demaunde, he was
greatly troubled & wroth, & thoughte
howe he myght sacrifice and gyue an
answere to this question. And then
he called to hym all his sages, for to
haue the solucion of the sayde Que-
stion. And bycause that none of them
couide make solucion, the kynge was
moze angry than he was before. And
for the great sorowe þ he toke therof
he fell downe to the grounde and said.
Alas I am miserable and myschaunce,
that haue losse the crowne of my real-
me. Cursed be he, by whome I made
Esop to be put to deathe, And whā
Herode the Seneschall knewe the
great

greate angurſhe and ſozowe of the
 kyng he ſayd to hym. Ryght dere ſyr
 take no moze ſozowe ne affliction in
 thy herte, but pardone & forgyue me.
 For I made nat Ellope to be put to
 deach, as þe comandeſt me. For wel I
 wyſt y yet thou ſhuldeſt haue neede of
 hym. And douryng to do agaynſt thy
 mageſtie ſythen y tyme vnto thys day,
 I haue kepte hym in a ſepulchre. And
 whā the kyng harde theſe wordes he
 werre full of ioye, & anone he roſe fro
 the groude where as he lay and went
 and embraced his Seneſhall, ſaying.
 If it be ſo that Ellope may be founde
 on lyue, duryng my lyfe I ſhall be
 bounde to the, & therfoze I pray the
 if it be ſo, let hi come to me anone.

Howe Ellope was brought befoze
 the kyng, and howe the kyng
 comanded that he ſhulde
 be put in his fyrſte
 office or dignite,

The lyfe

Elope was brought before the
king, which fel downe to þe kings
fete. And whan the kynge sawe that
Elope was pale & so affliged, he had
of hym great pytie. And commanded
that he shulde be taken vp & clothed
of newe. And whan Elope was vpon
his fete he came before the kynge & ful
mekely saluted him, and demanded of
him the cause why he had ben put in
prison. And the kynge sayde to hym.
That his adopted sone Enus had ac
cused hym. And thã the kynge coman
ded that Enus shulde be punished of
suche payne as those that deuisech &
Imagyneth þe death of theyr fathers
to dye. But Elope prayed the kynge
that he wolde forgyue hym. And than
the kynge shewed Elope þe question of
the kynge of Egypte. And whã Elope
had sene þe letters he said to the king.
wryte & sende agayne this sentence to
the kynge of Egypte, grynge to him
this

this answer. That after the wynter
shalbe passed & gone thou shalt sende
vnto him workemen for to bylde and
make vp his towre, and thus he sent
his ambassatours to the king of Egipte
After this the kynge made all the goodes
of Esope to be restored vnto hym and
to be put in his fyrst dignite, grynge
vnto him auctozite and myght to pu
nysh his son after his wyl. But Esope
benyngly receyued agayne into his
house his adopted son, & sweetly cha
stised & corrected hym, and sayd. My
son, kepe you my commandementes &
take & put the in thy corage. For we
gyue well consell to other, but for vs
we can nat take it. And bycause that
thou arte an humayne man, thou must be
subiect to fortune. And therfore thou
shalt fyrst loue God, & kepe thy selfe
fro the wrathe and angre of thy king.
And bycause that thou art an humayne
man, haue thy cure and sollicitude on

The lyfe

humayne thinges. For god punyſhed
the euyl. & wycked folke. And alſo it
is no heuently thyng to do any body
any harme, but ſhe we thy ſelfe cruel
to thy enemyes, to thēde þ of them þ
be nat condemned, and to thy frendes
make ioyfull ſemblaunce, and good
there, to thende that þ mayſt haue the
ſurer theyr helpe and good wyl, for þ
oughteſte to deſyre proſperite, and
welfayre to thy frendes, & aduerſitie
to al thyn enemyes. Thou muſt ſpeke
fayre to thy wyfe, to the entent that
ſhe take none other man. For bycauſe
a woman is muche variable, and mo-
uable, as men flatter and ſpeke fayre
to her. She than is leſſe inclined to do
any euyl. Kepe the well from the fe-
loweſhypp of a man to muche cruell.
For howe be it þ he haue good pro-
ſperite, yet he is miſerable. Stop thy
eares, and kepe and holde well thy
tonge, kepe the fro muche talkyng,
and

and haue none enuie of other mennes
goodes, for enuie letteth the enuious,
haue cure & regarde ouer thy sample;
oz maynye. And yf thou be loued ike
a lord. Haue thane in thy selfe to do
agaynst reason, & be nat negligent oz
rechelesse to lerne euery daye. Tell nat
thy counsel to thy wyfe in no wyse.
Spēde ne wast nat thy good wyisfully
for better it is to a man to leue his
goodes after his death, thā to be indi-
gent & a begger in his lyfe. Salute
iowoulyliche as thou merest by the
waye, for the dogge maketh with his
tayle fest & chere to the yf he knoweth
by the waye. Mocke no man. Neuer
cesse thy sapience, and all yf thou bor-
rowest gyue it agayne w good wyll.
And they whiche yf mayst well helpe,
refuse them nat. Kepe the from euyl
cōpany. And thy assayze oz busynes
thewe to thy frēdes, and be ware that
thou do nothyng w herof yf mayst re-

The lyfe

pente the after. And whan aduersete
Shall come to the, bere it paciencly.
Lodge & harbozowe them that be vn
purueyd of lodginge. A good wyrd
is medicine against y vices. Certainly
he is well happy that may get to him
a good frende. For nothing is so secret
ly kepte, but ones it shalbe knowe.

¶ Howe that Enus departed fro
Elope and went and kyll
led hym selfe.

AND after great admonyshemene
tes & teachynges, Enus the son
of Elope departed fro the cōpany of
Elope saying y vniustly wout cause
he had accused him, he was ful of he
upnesse & sorowe, and went vp to the
toppe of the hye mountayne, and fro
thence dyd cast hi selfe downe to the
fore of the hyl. And thus wylfully he
bzake his bones and kyllled hym selfe
as he that euer had kepte euyl rule &
mysgouernance, for of euyl lyfe folow
wech

with euil ende. After this Esope comanded to the fauconers that they shoulde take foure yonge Egles whiche were yet within theyr neste. And whan Esope had them he accustomed, and taught them to eate theyr mere hygh & lowe and eche of the had to theyr sere two chyliden fasted & bounde. And as the chyliden lyfte vpwarde, made theyr meate to come downe warde, the yonge Egles in lyke wyse folowed vp and downe to take theyr meate. And thus these thyngs dreste & made, & that the wynter was gone & past, Esope toke his leue of the kynge Aycure, and with his Egles and chyliden went into Egypte. And whan Esope arryued and came befoze the kynge of Egypte, the kynge seyng that Esope was croke backed and counterfeyted of bodye, thought in him selfe, yf he was but a beest, and that the kynge of Babylone mocked him & his persone, for he considered

f. v.

The lyfe

sydered nat þ a foule vessel myght be
ful of ryght good wyne. For men may
nat onely take hede of the vessel, but
to the which is in it. Esope than knes
led befoze the kyng, and ryght humb
ly he saluted hym. And the kyng sy-
tyng in his maiceste saluted hi ryght
gracyously and benygly, sayinge in
this maner. Howe lykest thou me &
myn, & Esope answered. Syr þ lykest
and semeest to me to be the Sonne and
thy men the sparkes of it.

¶ Howe Esope made solucion to the
kyng of Egypte vpon the question
whiche he sent to the kyng of
Babylone Lycurius.

Whan the kyng harde the an-
swere of Esope he was muche
merueyled þ he was so subtil in hys an-
sweres, & sayd to hym in this maner.
Haste þ brought with þ all them that
halledysse & make vp my tower, ye
sayde Esope. But syrst þ must thewe
vnto

unto me the place were as thou wilt
haue it. The kynge than departed out
of the place & set Eslope into a fayre
felde, and sayd. Seest thou this fayre
felde. It is the place where I wolde
haue my towre. Eslope thā to eche coz
ner of this felde layde an Eggle with
two chyliden. The chyliden helde the
meat vpwarde into the ayre, and the
Eggles began to fle after it. And than
the chyliden with an hygh voyce be-
gan to crye, sayeng. Bzyng vs now
clay, stone, bzycke, woode, and tyles,
and we shal bylde vp the towre. And
whan the kynge sawe this, he sayd to
Eslope, as by gret admiracion. Howe
sayde he, haue ye men in your lande,
whiche haue wynges, & Eslope sayd,
many such we haue there. Than sayd
the kynge to Eslope. Thou haste van-
quished me by thy reasons & wordes.
But I pray the and requyre the that
thou wilt answer me vpon a question
whiche

The lyfe

whiche is this. I haue made mares to be brought to me out of Grece which conceyue and bare horsles by þ̄ helpe of the horsles whiche be in Babylone, and Esope thā answered him. Syr to morow I thā! gyue you an answer vpon thys question. And after þ̄ Esope was retourned into his lodgynge, he sayde in this maner to his seruantes. Make ye so amonge you þ̄ ye get me a greate cat, & the seruantes accomplished the wyll of Esope. Thā Esope openly befoze the folke made the cat to be beten wiche rodde, and as the Egypciēs sawe this, they ran anone after þ̄ sayd cat for to haue takē hym, but they myght nat. The which sayte orde dede done þ̄ Egypciens went and shewed to the kynge. And anone the kynge cōmanded that Esope shulde be brought befoze his person. And whā Esope was come befoze his maieste. The king said to Esope, come herher, what
what

what hast þu done, wostest thou wel þat
the god, which is adoured & woꝛshyp
ped of vs is of figure & lyknesse as
a cat. For certayne all the Egiptians
woꝛshyp and adoure the ydoll made
after the foume and figure of a Cat,
wherfoze greatly thou hast offended.
And Esope sayde thus to the kynge,
Syz this false & euyl beest on þe nyght
last past offended greatly against the
king of Babylone, for this beest hath
slaine a cocke which he muche loued,
bycause þe he foughte so strongly and
longe on all the houres of the nyght.
And the kynge sayde to hym. Esope,
I had neuer beleued that þe shuldest
haue made so great a lesynge befoze
me. For it may nat be þe this cat shulde
haue gone & come on a nyght fro hēce
to Babylone. And Esope smyllynge,
sayd to him. Syz i such maner cometh
and goethe frome Babylone horsles
which þe mares brought out of Grece
cōceyued

The lyfe

conceyued & bare yonge hozses. And
chā after these woordes said by Esope
the kynge praysed greatly the sapience
of Esope, and than the kynge made
more of hi, and more woꝛthyed him,
than he dyd befoze. And anone on the
nexte morowe after þ̄ kyng of Egypte
made all the best and greatest of his
Philosophers and wyldest men in all
his couētre to be called befoze him, the
which he enfourmed of the great sub
tiltie & wyse of Esope. And comman
ded thē to go to souper into his court
w̄ Esope. And as they were syttinge
at the table, the one of thē, sayd thus
to Esope. Thou must pardone me, for
here I am sent to speke w̄ the. And
Esope answered, saye what it pleseth
the, & he sayde. It is godes wyl þ̄ no
man shulde make any lesynges. And
after another said to Esope. There is
a great tēple, in þ̄ which is a colunne
ryght great, the which colunne be
geth

reth and susteyneth. xii. Cities, and
euery Citie is couered with thyrtye
great sayles, vpon þ which two we-
men be euer romnyng. And Esop
answered to hym in this maner. The
smale and lytel chyldren of Babylone
knowe the solucion of this question.
For this temple wherof þ spekest is the
heuen, and the columnne is the erthe,
and the. xii. cities ben the. xii. monethes
of the yere, and thyrtye sayles be þ dayes
of the monethes, and the two which
euer about cesse ronne ouer þ thyrtye
sayles is to vnderstande the daye and
the nyght. Than sayde the kynge of
Egypte to the lordes of þ court. It
is nowe ryght a reason that I sende
tributes, and gyftes to the kynge of
Babylone, and one of them sayde
to the kynge. Syr we must yet make
to hym another question, the whiche,
is this. What is that we neuer harde
ne sawe. And the kyng thā began to
saye

The lyfe

say to Esope. I praye the to gyue solucion to this question. And Esope returned to his lodge, and sayned to make an obligacion, on the whiche Esope made to be written this which foloweth. + I Nactanabus kinge of Egypte knowe before al men to haue borrowed of kynge Lycure a thousande marke of golde, the whiche I Nactanabus king of Egypte promyse to pay to the sayde kynge Lycure within a certayne terme, whiche as than was past; the which Cyrographe or wyrcynge Esope presented on the morowe folowing to y^e king of Egypt, which greatly merueyled at the wyrcynge & sayde to the noble men of his courte, whiche were there present. Haue you euer sene or harde say y^e the kynge Lycure had lent to me any money, or other thyng, & the knyghts sayd nay. Esope than sayd to them. If it be as ye say to me, your question is assoyled

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for now we see here a fe that whiche ye
harde ne sawe neuer. And than the y
of Egypte sayd that the king Lycurgus
was well happy a fortunate to haue
in his myghte and subiection suche a
subiecte and seruauent as Esope was
and sente Esope agayne into Babilone
with great gyftes and tributes
for the kyng of Babilone.

How Esope retourned into Babilone,
a howe for to be worshyped
he dyd to make a statue or
ymage of Golde.

When Esope was come before
the kyng of Babilone he tolde
and rehersed to hym all y he had done
in Egypte. wherfore the kyng com-
manded y in the worshyp of Esope a
statue or ymage of Golde shulde be
set in the publike or comon place, wher
in a lytell while after Esope had des-
pyze and wyl for to go into Grece and
asked leue of y kyng for to go thither
G. wherof

The lyfe

wherof the kynge was sozowful, and
Elope pmyled to hym that he shulde
retourne into babylone, & that there
he wolde lyue and dye with hym, and
thus the kynge graunted hym leue.
¶ And as Elope was goyng and
walkyng thorough all þe Cities of
Grece with woꝛshyp he shewed his sa-
pience & fables in suche wyse that he
gat woꝛshyp & gloꝛye, and was reno-
med & knowe thorough out all the
lande of Grece. And at þe last he wolde
come into þe lande of Delphy, whiche
was the beste prouynce of all Grece.
The Citizens thā of the cite of Del-
phy by theyr enuye mocked & disho-
noured Elope, & Elope sayd to them.
Whý lordes ye be lyke þe wod whiche
is in the see. For whā men se it a far,
it semeth to be ryght great, but as mē
come nere it appereth, but a small
thyng, Thus is it of you, for whan
I was farre fro you I wende ȳ ye had
ben

ben the best of all þe lande, & now we knowe þe ye be the worst. And whan the Delphynes hadde these wordes, they helde a counsell togyther and one of them sayd. Beste wyle lordes ye knowe well ynoughe howe that this man hath had great chere and gloze in all the cities and places where as he hath ben. wherfoze if we take nat hede to our selues he shal take frome vs our great auctozite, and shal destroye vs. And this they ymagyned togyther howe and in what maner they mygh: put hym to deahthe. But they durst nat attempte ne fall on him for the great company of strangers whiche than were there within the Citie. Neuerthelesse as they espyed & sawe that one of the seruantes of Esop made the males and other gere redy for to ryde and departe thence, they went & toke a cuppe of golde out of þe temple of Apolio and secretly put it

into the male of Ellope. E S O P E thā
 was Ignorant & knewe nothyn of this
 treason, he departed out of Delphy.
 But he was nat farre whan the tray-
 tours ran after and toke hym with
 great noyse & clamour, & Ellope sayde
 to thē. My lordes, why take ye me, &
 they saye Haa these of celestial orna-
 mentes crokebacked and sacrilege,
 wherfore haste thou dispised and rob-
 bed the temple of Apollo.

Howe Elpe was betrayed, and
 howe he cheised to the Delphenes
 the fable of the Ratte
 and the Frogge.

The whiche thyng Ellope denped
 & agayne sayde. And thā they vns-
 bynded the male in the whiche they
 foude þ coupe of golde. And they wō
 & shewed it befoze the people. And
 Ellope cōsiderynge a seynge þ way of
 their malice & wyckednes. Also know-
 ynge that he coulde nat escape, began
 to

to wyppre and to make sorowwe on his
fortune. And one of his freres named
Demas, sawe Escopie thus wepyng,
cōfōrted hi, sayenge thus. Hane good
cozage & reioyce thy selfe, and anone
the Delphenes went and cōcluded to-
gyther, that they as sacrilege woꝝthy
to receyue vilanous death shulde take
Escopie and make hym to be led vpon
an hyghe Montayne for to be theyꝝ
thꝛowen downe fro the top of the hyl
to the fore of it. whan Escopie knewe
theyꝝ science, he sayd to them, and re-
herled to them this Fable for to with-
draue them fro theyꝝ malice, & sayde.
whan peas was among al bestes, the
Katte and the Frogge loued muche,
eche other. And the Katte called the
Frogge to come & lye w her. The
Katte sayde to the Frogge, eate of the
meate whiche pleaseth the best. And
as they had eaten ynough y Frogge
sayd to the Katte, Come with me and

G.iii.

thou

The lyfe

thou shalt be wel fested at the souper
to thende that thou mayest the better
passe the ryuer, thou shalt bynde thy
selfe to my fore. The Kate was boude
to the Frogges fore, and anone the
Frogge lepre into the water & drowe
the Kat after her. And as y Kat was
nere drowned. he sayd to the frogge.
Wrongfully thou makest me to suffre
deth, but they y abyde on lyue shall
auenge this my lorde on the. And as
they were thus drawyng y one for
warde, & the other backward, a kyte
seyng y debate & stryfe betwene the
toke them bothe togther & eat them.
¶ In lyke wyse ye make me to dye
wrongfully. But Babilone & Grece
shall auenge me vpon you. But yet for
all this the Diphens dyd nat let go
Esop, but i stede of deth they drowe
and pulled hym hardly, and the best
wyse that he coude he defended and
auenged hym selfe agaynst them.

Howe

¶ How E S O P E ended and
dyed myserably.

AND AS Esope was thus fygh-
tyng agaynst them he escaped
out of theyr handes, and fled into the
temple of Apollo, but al that pzoifited
hym nothyng, for by force & strength
they drewe hym out of the Temple,
and than they led hym wher as they
wold haue hym for to be put to death.
And Esope seynge hym so vitupered,
sayd to in thē this wyse. My lordes,
drede ye nat your god Apollo shall a-
uenge me ou you, but nat wstādyng
for al þ he coude say he was bzought
to þ place where he shuld dye, & seynge
that he coude nat escape fro them, he
begā to reherse to thē this fable. Ther
was ones a woman whiche had a
doughter, whiche was a virgyn & a
foole. The mother prayed ofte to her
goddess that they wolde gyue to her
doughter wyt & reason. Her doughter
H.iii, was

The lyfe

was ones in the temple & herde what
she sayd in her prayer. And anon the
mayde went in to the felde & sa we a
man which fylled a sacke with coze.
She came & demanded of hym what
he dyd, & he sayde, fayre doughter I
put wyte into this sacke. And she sayd
agayne to hi. Alas my frende I praye
the that thou wilt put some wyte into
me bodie & my mother shall paye the
wage for thy labour. And anon he toke
her & put his wyte into her bely, and
toke her maydenhed fro her. And full
glade she retourned home to her mo-
ther & sayde to her. Mother I haue
foude a fayre yonge man which hath
put wyte in me, & the mother hereynge
these wordes wext ful of sorowe and
sayde to her doughter. My doughter
thou hast recouered all thy wyte, but
the wyte that I hadde st thou hast lost.
Also to the he rehersed another fable.
There was a husband man which fro
his

his youth vnto his olde age hadde euer ben in þe felds & neuer came in no Cyte, he prayed hys mayster that he myght ones se the cyte, & they had hi vpon a charite which was acyled and drawn wth asses & sayde to him prycke well these asses for they shal lede þe in to the cyte, & after þe he had, prycked them, there rose vp a greate tempeste wherof these asses were soze fouled þe they lefte the right way and toke another way, and went & drewe the carte vpon a mountayne, because they could nat se throughe the great tempest they fell, both the cart and all to the fore of the hyll, & as the olde man sawe hym selfe fall yngage, he sayde to Iuppter in this maner. Ha Iuppter yf I offended þe, muste I therfore dye so miserably. I am moze angry of these foule & multiple asses by wh^o I must receyue death thā if they were faire & good hores. And in lyke wyse it apperethe to me,

The lyfe

foz of goodmen & iust I shall nat be
put to deatch, but by you, whiche are
euyl & peruerse, and as they were all
come to the place foz to casie downe
Esop, he tolde to them another fable
in thys maner. A man whiche was enas
moured of his doughter, the whiche
by force he defloured, and she sayde
vnto her father. Ha father thou arte
a full euyl man that hast done to me
suche shame, foz rather. I shuld haue
suffred thys cryme of an hundzed other
men, than of the. Semblably it is of
me foz I had leuer suffre deache of o
ther men, than of you. And than they
threwe hym downe fro the top of the
hyll, & thus he dyed miserably.

Howe the Delphenes sacrificed to
theyr goddes, and edified a tem
ple foz to please them of
the deatch of Esop.

AN D after whan Esop was pue
to deache, It fell in theyr Citie
ran

ran a greate pestilence & famine that they losse all theyr wyrtres. And for this cause they sacrificed to theyr god Apollo for to please them of the death of Esope. And bycause that vniustly and wroghfully they put him to deatch they made & edified a temple. And whā the princes & greate lordes of Grece had tydynge howe the Delphenes put Esope to deatch, they came to Delphy for to punyche them, whiche had put Esope to deache.

Thus endeth the lyfe of Esope. And here begynneth the prologue of the fyrste boke.

ROMVLVS SONNE
of Tybere of the cytre of Antyque
gretynge. Esope a man of Grece
subtyll, and ingeniuous, teacheth
in his fables howe men ought to
kepe and rule them well. And so thende that
he shuld shewe the lyfe and customes of al ma
ner of men. He induceth the byrdes, the trees,
and

The fyrste boke

and the bestes, spekyng. To thende þ man
mape knowe wherfoze the fables were told.
In the whiche he hath wyrtten the malysse
of euyl people, and the argumentes of Im-
proues. He teacheth also to be humble, and
foz to be woordes & maner other sayze ensam-
ples reherfed and declared hereafter. The
whiche I Romulus haue translated oute of
Grekes tonge, into latyn tongue the
which if thou rede them they shall
sharpe thy wytt & grue to the
cause of ioye and
myght.

The fyrst Fable is of the Cocke and
the precyous stone.



As a Cocke ones did seke
his pasture in the dounge
hyll he founde a precyous
stone, to whom the Cocke
sayde. Ha sayze stone and
precyous, þ arte here in the spych, and
if he that desyrez the had found the
as I haue he shuld haue takē the vp,
and set the agayne in thy first estate.
But in vayne I haue founde the, for
nothyng I haue to do with the, ne
good

good I may do to the, ne thou to me.
 And this fable sayde Esope to them
 that rede this boke. For by the cocke
 is vnderstode y^e sole, which careth noe
 for sappare ne wysdome. A yke as the
 Cocke by y^e precious stone, & by thys
 stone is vnderstand thys present boke.

¶ Of the Wolfe and the Lambe.

Of the Innocent & of the Shrew
 Esope rehersech to vs suche a
 fable. Howe it was so y^e Lambe
 and the Wolfe had both churche, and
 went both vnto y^e riuer for to drinke.
 It happened that the wolfe dranke
 aboue & the Lambe beneth. And as
 the wolfe perceyued y^e Lambe dryn-
 kyng, he sayde with an hygh voyce.
 He knaue, why hast thou troubled
 my water which I shuld nowe drinke
 of. I my lord sauyng your grace.
 The water commeth fro you towarde
 me. Than sayde the Wolfe to the
 Lambe, haste thou no shame ne dede
to

The fyrste boke

to curse me. And the Lambe sayd. My
lorde by your leue. And the wolfe
sayde agayne. It is nat syre wekes
past synce thy father dyd as muche.
And the Lambe answered, yet was I
nat that ryne bozne. And the wolfe
sayde agane vnto hym. Thou haste
eten my father. And the Lābe answered.
I haue no tethe. Than sayde the
wolfe. Thou art wel lyke thy father,
and for his synne & mysdede þu shalt
dye. The wolfe than toke the Lambe
and eate hym. This fable sheweth
that the euyl man careth nat by what
maner he may robbe and destroye the
good and Innocent man.

Of the Rat and the Frogge.

Nowe it was so that the Rat woe
on Pygmyge & came by a ry-
uer and demanded helpe of a Frogge
for to passe ouer, & than the Frogge
bounde þu Rattes fete by her fore and
swame into the myddes of the ryuer.
And

And as they were there the Frogge
abode to the ende y^t the Rat shulde be
drowned. And in the meane whyle a
Kyre perceyving that, bare bothe a
waye. And therfore he that thynkerh
dyscrey, disceine shal come to hym.

¶ Of the Dogge & the Shepe.

Of the men chalengynge, whiche
euer be sekynge occasion to do
some harme and damage to the good,
E S O P E sayeth suche a fable.

Somtyme was a Dogge, whiche de-
manded of a Shepe a iose of breade y^t
he borrowed of hym. And the Shepe
answered y^t he had neuer none of hym.

The Dogge made her to come befoze
the iuge. And bycause the Spepe de-
nyed the det, the Dogge brought wth
hym false wytnes. that is to wete the
wolfe, the Melayne, and the Spar-
hawk. And whan these wytnesses
shulde be examyned a herde y^t wolfe
sayde to the Iuge. I am certayne and

I res

The fyrste boke

I remembre wel y^e the Dogge lent to
her a lufe of brede. And the Welapne
wēt & sayde he receyued it to p^resent
my persone. And the Sparhawk said
to the Shepe, why denyest thou that
whiche thou hast taken and receyued.
And thus was the poore Shepe v^equest
med. And than the Judge cōmanded
her that she shulde paye the Dogge
wherfore she shulde do awaye before
the winter flese of wol for to pay that,
that she neuer had. And thus was y^e
poore Shepe dyspoyled. ¶ In suche
maner the euyl and hungry people
whiche by theyr great vnfaithfulnes
robbe and dyspoyled the poore folke,

¶ Of the Dogge and the pece of fleilhe,

HE that desyrethe to haue other
mēnes goodes he ofte leseth his
owne, wherof Esop reherseth suche
a fable. In tyme past there was a
Dogge whiche went ouer a bydge
and

and helde in hys mouth a pece of fleshe
 And as he passed ouer the byrdege he
 perceyued y^e shadowe of his owne selfe
 and of his pece of fleshe within the
 water, & he wenyng that it had ben
 another pece of fleshe forthwith he
 thought to haue taken it, as he ope-
 ned his mouth the fleshe fel into the
 water & thus he losse it. And ryghte
 so it is of many one. For whan they
 thike for to robe other they lese theyr
 owne propre goodes. wherfore for
 the loue of a vayne thike men ought
 nat to leue that whiche is certayne.

R: Of the Cowe, the Gore, and
 the Shepe.

MEN saye comenly that it is nat
 good to eate Plommes with his
 Lord. As to the poze it is nat good
 to haue parrage & diuision with him
 whiche is ryche and myghty, wherof
 Esope reherseth suche a fable, The
 Cowe, the Gore and the Shepe wēt

H.i. ones

The fyrste boke

ones an huntynge, and toke wth them
the Lyon & chased an harte. And whā
they went to fetch the y^r parte, the
Lyon sayd to them. My lordes I let
you to wete, y^t the fyrst parte is myne
bycause I am your lord. The secōde
bycause that I am stronger thā ye be.
The thyrde cāse, I ran more swifter
thā ye dyd. And who so euer toucheth
the fourth parte he shal be my moztall
enemy. And thus he toke from them
the harte. And therfore this fable
sheweth that the poze shuld nat kepe
fellowshype with the myghty, for is
neuer faythfull to the poze.

Of the cheefe and the Sonne.

NO man is chaunged by nature,
but an euill man maye well haue
a worse yssue than hym selfe. wherof
Esop telleth suche a fable. A cheefe
helde the feast of his weddyng, and
his neyghbours came where as the
feast was kept, and woꝝshipped and
bare

bare honour to the these, & as a wyse mā sawe that the neyghbours of the these were ioyful & glade, he sayd to them. Ye make Joye and gladnes of that wherof ye shuld wepe, take hede than of my wordes and vnderstande your ioye. The Sonne wolde ones be marryed. But all the nations of the world were agaynst hym and prayed Jupiter y he shuld kepe y Sonne fro weddyng. And Jupiter demanded of them y cause why they wolde nat haue hym to be marryed. The one of them sayd. Jupiter thou knowest wel howe there is but one Sonne, & yet he bzēeth vs al. And if he be married and haue any chyldren they shall destroye al kynde. And therfoze this fable shewe howe we ought nat to be reioysed of euyll feloshypp.

Of the wolfe and the Crane.

Who soeuer doth any good vnto the euyll man be synneth as

The fyrste boke

Elope sayeth, for of any good which
is done to the euill cometh no pfit,
wherof Elope reherseth vnto vs suc
che a fable. A wolfe eat & deuoured
a Shepe of whose bones he had one
in his throte, which he could nat haue
out & soze it greued hym. Than wēt
the wolfe & prayed the Crane that
he wolde drawe out of his throt the
bone. And the Crane put in his longe
neck into his throte & drew out the
bone, w^herby the wolfe was hole. And
than the Crane demanded of hym her
payment or salarpe. And the Wolfe
answered. Thou art ryght vnkynde,
and can no good. Remembrest thou nat
what I myght haue done to the, for
whan thou haddest thy necke within
my throte, If I had wolde I myght
haue eaten the. And thus it appereth
by this fable that no profite com
meth of hym whiche is an
euill felowe.

Of two Bytches howe that one
lodged the other in tyme
of lytterynge.

It is nat good to gyue credence and
beleue to the sayinges of flatterers.
For by swete wordes they deceyue þ
good folke, wherof Esope reherseth
to vs suche a fable. There was a
bytche vpon a tyme whiche wold sayne
lytter and be delyuered of her yonge
dogges and came into the house or ha
bitacion of an other bytche & prayed
her by swete wordes that she wolde
lende her a place where as she myght
lytter her yonge dogges, and that o
ther bytche lent to her. her bedde and
her house wenyng to her to do well.
And whan the bytche had lyttered her
lytel dogges the good bytche sayd to
the other þ it was tyme þ she shulde
go and departe out of her house, and
than the bytche & her yonge dogges
ran vpon the other and tore her as she

The fyrste boke

Elope sayeth, for of any good which
is done to the euill cometh no pfitte,
wherof Elope reherseth vnto vs sus
che a fable. A wolfe eat & deuoured
a Shepe of whose bones he had one
in his throte, which he could nat haue
out & soze it greued hym. Than wēt
the wolfe & prayed the Crane that
he wolde drawe out of his throt the
bone. And the Crane put in his longe
neck into his throte & drew out the
bone, & h. rby þ wolfe was hole. And
than the Crane demanded of hym her
payment or salarpe. And the Wolfe
answered. Thou art ryght unkynde.
and can no good. Remembrest thou nat
what I myght haue done to the, for
whan thou haddest thy recke wthin
my throte, If I had wolde I myght
haue eaten the. And thus it appereth
by this fable that no profite com-
meth of hym whiche is an
euill felowe.

Of two Bytches howe that one
lodged the other in tyme
of lytterynge.

It is nat good to grue credence and
beleue to the sayinges of flatterers.
For by swete wordes they deceyue þ
good folke, wherof Esope reherseth
to vs suche a fable. There was a
bytche vpon a tyme whiche wold sayne
lytter and be delyuered of her yonge
dogges and came into the house or ha
bitacion of an other bytche & prayed
her by swete wordes that she wolde
lende her a place where as she myght
lytter her yonge dogges, and that o
ther bytche lent to her. her bedde and
her house wenyng to her to do well.
And whan the bytche had lyttered her
lytel dogges the good bytche sayd to
the other þ it was tyme þ she shulde
go and departe out of her house, and
than the bytche & her yonge dogges
ran vpon the other and bore her as she

The fyrste boke

her out of her house . And thus for
good many one hath hurte & damage
agayne, and so ofte the good men lese
theyr goodz by the deception & flatter
ry of the cuyll & peruers^e people .

¶ Of the Man & the Serpent .

HE that leueth & helpeth the cuyll
men synnerh. For after that men
haue done to them some good , they
hurte them afterwarde. For men say
comonly, if ye kepe a man fro the ga
lowes he wyll neuer loue you after,
wherof Esopere herselfe to vs suche a
fable . There was somtyme a man,
which founde a Serpēt within a byne
and for the great wynter & froste the
Serpent was harde & almost deade
for colde, wherof the good man py
tyed & toke & bare her into his house
and layde her befoze the fyre , and so
much he hyd that she came agayne
to her strength & bigour . And than
she began to cry and whysled about
the

the house and troubled þ good wyfe
and the chylzen, wherof this good
man wolde haue had her oute of his
house. And whan he thought to haue
taken her the sprāge about hys necke
for to haue strangled hym. And thus
it is of euyl folke, whiche for þ good
done to them, they yelde agayne euyl
and deceyue them whiche haue had
pyrie on them. And therfore theyr fe-
lowshipp is neyther good ne euyl.

¶ Of the Lyon & the Ass.

Of them that mocke other Fflope
reherseth suche a fable. There
was an Ass which met w a Lyon to
whome he sayd. My brother god saue
the. And the Lyon shaked his heed &
had great payne to withelde his co-
rage frome deuourynge the Ass. But
the Lion sayd to hi selfe. It behoueth
nat that teth so noble and so fayre as
myne be to touche ne to byte suche a
foule beest. For he that is wyse maye

The fyrste boke

nat hurt the foole ne take hede to his
wordes, but let hi go for such as he is.

¶ Of the two Rattes.

BEter it is to lyue in pouerte than
to lyue rychely beyng euer in dan
ger. Wherof Esop reherseth a Fa
ble. There was two Rattes, wherof
the one was greete and fat and helde
hym in a selles of a ryche man, & the
other was poze & lene. On a day this
greete Ratte went to spoze him in þ
feldes and met by the way þ lene Rat
of the which he was receyued as wel
as he coulde into hys poze caue or hole
and gaue hi of suche meat as he hed.
Than sayd the fat Ratte, come thou
with me, and I shall gyue to the othe
meates. He went with him into the
towne and entred both into the seller
of the ryche man the whiche was ful
of all goodes, whā they were with
in, the great Rat presented & gaue to
the poze Rat of the delicious meates
sayeng

sayinge thus to him. Be mery & make
good chere & eate and drynge ioyfully
and as thy were eatynge þe butler of
the place come into the seller and the
greate Rat fel anone to his hole, & the
poze rat wist neuer whether he shuld
go ne fle, but hyd him behynde þe doze
w great feare & drede. And þe butler
toured agayne and sawe hym nat.
And whā he was gon þe fat Rat came
out of his caue or hole and called the
poze Rat, which was yet makinge for
fere, and sayd vnto hym. Come hyther
and be nat afrayde to eate as muche
as þe wylt. And thā the poze Rat sayd
to him for goddes loue let me go out
of this seller. For I had leuer eate
some corne in the felde & lyue surely
than to be euer in this feare, for thou
arte here in greate doute and lyuyst
nat surely, and therfore it is better to
lyue pozely & surely, than to lyue ry-
schely and without suraunce.

The fyrste boke

¶ Of the Eagle & the Foxe.

Nowe the puissant and myghtye
muste dourc the feble, as Esop
rehersech to vs a Fable. There was
an Eagle which came where as yonge
Foxes were & toke away one of them
and gaue it to his yonge Eagles to fede
them with. The Foxe went after him
and prayed him to restore & gyue him
againe his yonge Foxe. And the Eagle
sayde, he wolde nat, for he was ouer
hym lord & maister. And than y^e Foxe
full of Mewednesse & malice began
to put togyther greate aboundance of
strawe rounde aboute y^e tre wherupon
the Eagle & his yonge byrdes were in
theyr nest and kyndled it wth fyre, and
whan the smoke & the flame began to
ryse vpwarde, the Eagle seying y^e dech
of her yonge byrdes restored
the yonge Foxe to his
mother.

¶ Of the Eagle & the Rauen.

He

HE that is well & sure garnished,
yet by false counsell maye be les
trayed as Esope telleth such a fable
An Eagle was somtyme vpon a tre whi-
che helde in his byll a nut which could
nat breke, the Rauen came to hym &
sayd. Thou shalt neuer breke it, tyll
thou flye as hye as thou can, & thā let
it fall vpon the stones, & the Eagle be-
gan to flye & let fall the nut, & thus he
lost his nut. And thus many one tēn
disceyued thozoughe false consell.

Of the Rauen & the Foxe.

They that be glade and ioyfull of
the praylsyng of flatterers often-
tymes they repent thē, wherof Esope
reherfeth to vs suche a fable. A Ra-
uen whiche was vpon a tre & helde in
his byll a chese, which the Foxe desi-
red muche to haue. wherfoze he wēt
& praylsed hym by such wordes as fo-
loweth. O gentill Rauen y arte the
gentlest byrde of al other byrdes, for
thy

The fyrste boke

thy fethers be so fayre, so bryght & so
resplendishyng, & can also wel synge
If thou haddest thy voyce clere and
smal, thou shuldest be y most happy
of all ocher byrdes. And the foule
whiche herde the flatterynge wordes
of the Fore begā to open his byll for
to synge, and than the chese fel to the
groude and the Fore toke it vp & eate
it. And whan the Rauen sawe that
for his baynglozie he was disceyued
he wexed heuy and sozofull and re-
pēted him of that he had belyued the
Fore. And therfore thys Fable techerh
vs howe we ought nat to be glad ne
take reioysyng in the wordes of false
and vafaythfull folke, ne also to
beleue flattery.

❖ Of the Lyon and the wylde Boze,
the Buile an the Ass.

Whan a man hath lost his di-
gnite oz office he must leue first
his audacite oz hardinesse to chende
that

that he be nat hurt & mocked. wherof
Esope the worth vnto vs such a Fable.

✦ There was a Lyon whiche in his
pouche was fyers and mucche outtra-
gious, and whan he was come to hys
olde age there came to hym a wyld
boze, which w his tethe rent & brast
a great pece of hys body and auenged
vpon him the wzonge that the Lyon
had done to hym kefoze that tyme.

After came to him the Bulle whiche
smote & hurte him w his hoznes, and
also an Ass came whiche smote hym
in the fozehead with her fete by maner
of vindication, and than the Lyon be-
gan to wepe, laying win him selfe in
this maner. Whan I was yonge and
vertuous euery one doutted & feared
me. And now that I am olde & feble
nere to me death, none holdeth re-
sece teth ought by me, but of euery one I
am set abacke. And bycause y now
I haue lost bothe vertue & streingthe,
I haue

The fyrste boke

I haue loste al good a worshyp. And
therfore this Fable sheweth howe
they must be meke and humble. For he
that getteth no frendes oughte to be
doutous to fall in suche perilles.

Of the Asse & the yonge Dogge.
NONE oughte to medle of that,
whiche he can nat do. Wherof
Esop reherseth suche a Fable of an
Ass which was in y^e house of a lord,
whiche had a lytell dogge, whiche he
loued well, and eate vpon his table.
And the lytell dogge chered and lepe
vpon his gowne, & to all them y^e were
in the house he made chere, wherfore
the Ass was enuious & sayde in hym
selke. If my lord & his meny loue thys
myschance best that maketh chere on
them, by greater reason they muste
loue me, if I make chere to them. And
therfore from hence furth I shall take
my dyspoynte and shall make ioy, and
play with my lord & with his meny
And

And as the Assle was in this thought and ymaginacion. It happed that he sawe his lord, which entred into his house. The Assle began than to dance and to make there & to synge wth his swete voyce and aproched hym selfe towarde his lord and lepte vpon his shulders & began to kysse & to lycke hym. The lord thā began to cry out wth an hyghe voyce and sayde. Lette this foule hozson whiche hurteth me so sore be beten and put awaye. The lordes seruantes toke greate staues, and began to smyte vpon y^e poze Assle and bete hym so sore that after he had no corage to dance. And therfore no man ought to entermyte hym selfe for to do a thyng, whiche by hym is impossible to be done.

C Of the Lyon & the Ratte.

TH F myghty and puissant muste forgyue the feble, for ofte y^e lytell may wel gyue ayde & helpe to y^e great wherof

The fyrste boke

great. Wherof Esop reherseth suche
a fable of a Lyon whiche slepe in a
forest and the Rattes dispozted them
about him. It happened that y^e Rat
went vpon the Lyō, wherfore y^e Lyon
awoke, and with his clawes he toke
the Rat, & whan y^e Rat sawe her thus
taken she sayde vnto the Lyon. My
lord pardon me, for of my deathe
nought shal ye wene, for I supposed
nat to haue gone to you any displea-
sure. Thā thought the Lyon in hym-
selfe y^e no worthe yf it were to put her
to deathe, wherfore he graunted his
pardon and let him go. After this it
happened so that the same Lyon was
taken in a trape, and as he sawe him
thus caught & taken he began to cry
and make sorow. And thā whan the
Rat harde him crye he approached and
demanded of him, wherfore he cryed,
and the Lyō answered to him. Seest
thou nat howe I am taken & bounde
with

with this lyne. Than sayd the Ratte
to hym. My lord, I wyll nat be vny-
kynde, but euer I shall remembze the
grace which thou hast done vnto me,
and if I can, I shall nowe helpe the.
The Rat than began to byte þe corde,
and so longe he gnawed thereon tyll þe
corde brake & the Lyon escaped.
Therfore this fable techeþ howe þe
a mā myghty ought nat to dyspryse
the lytell, for sōtyme he that can nat
hurte, yet at a nede maye geue helpe
to the grete.

E Of the Myllayn & his mother.

HE that euer dothe euyl oughte
nat to suppose ne haue truste þe
his prayer shal be herde. Of whiche
thyng Esope sheweth vnto vs suche
a fable. There was a Myllayne
whiche was sycke, in so much that he
had no trust to recouer hys helth. And
as he sawe him selfe vexed & feble, he
prayed his mother þe shoulde pray

A.i.

vnto

The fyrste boke

Vnto her goddes for hym, And hys
mother answered hym, My son thou
hast so greatly offended and blasphe
med thy goddes that nowe they wyl
auenge them on the, for thou prayest
not to them by pyttee ne by loue but
for dolour and drede. For he whiche
ledeth an euill lyfe and in his euill
delynge is obstynate, cughte not to
haue hope to be deliuered of his euyl
For whan one is fallen into extremy
of his syknes, than is the tyme come
that he must be payde of his workes
and deddes. For he offendeth other
in his prosperyte whan he falleth in
to aduersyte he fyndeth no frendes.

¶ Of the swalowe and other byrdes.

He beleueth not good counsell
may not fayle to be euill coun
lled, wherof Clope reherseth to vs
such a fable of a plough man whiche
sowed lynsede. And the swalowe lea
punge that of the same lynsede men
myghe

might make nettes and gynnys, went
and said to al other byrdes come with
me ye al and let vs plucke vp al this
foz if we let it growe the laborer shall
make gynnys and nettes to take vs
all. And so all the byrdes dyspraysed
his counsell. And than the swalowe
seyng this went and herbourd her
in the plough mans house. And whā
the flax was growne and plucked vp
the laborer made gynnys & nettes to
take byrdes, wherwith he toke euery
day many other byrdes and brought
them into hys house. To the whiche
byrdes the swalowe than sayde.

I tolde you well before
howe it shuld hap, wher-
foze men ought not to
dyspraysc good
counsell.

Thus endeth the fyrste
booke of Esope. And here begynneth
the prologe of the seconde booke.

The prologe of the seconde boke.



A maner of fables be found
for to shewe folkes what maner
of thyng they shal ensue and fol-
lowe. And also what maner of
thyng they must & ought to leue
and fle, for fables is as much to saye in Po-
etry as wordes in theologie. And therfore
I shall wyte fables for to shewe the good
condicions of the good men, for the lawe
hath ben gyven for the trespassours or mys-
doers: and bycause the good & iust be nat sub-
iecte to the lawe as we fynde & rede of all the
Athenyens whiche lyued after the lawe of
kynde, and also they lyued after their lyberte
But by they? wyll they wolde haue demaun-
ded a kynge for to punyshe all the euill, but
bycause they were not accustomed to be en-
fourmed whan any of theym was corrected
and punysshed they, were greatly troubled,
and as they? newe kynge made iustyce for by
cause that afore that tyme they hadde neuer
ben vnder no mannes subiection and it was
great charge to the to be in scrutude, wheres-
fore they were sorowful that euer they
had demaunded any kynge. Agaynst
the whiche scope reherseth
suche a fable which is the
fyfth & fourmeth of his
seconde boke.



of Esope Fables . Fo lxvi.

¶ The fyrst Fable is of the Frogges.
and of Iupiter.



¶ **M**othing is so good as to
lyue sultly & at lybertie,
foz fredome & lybertie is
better then any golde oz
siluer. Wherof Esope re-
herse the suche a fable . There were
frogges which were in dytches and
pondes at theyr lybertie. They al to-
gyther in one made a request to Ju-
piter & he wolde grue them a kynge,
and Iupiter therof begā to meruaile
and foz theyr kynge he cast to them a
great pece of woodde whiche made a
greate sowne in the water wherof all
they had great drede and fere, and af-
ter they apzoched to theyr kynge foz
to make to hym obeysaunce and whā
they percepued & it was but a pece of
wode they turned agayne to Iupiter
prapenge hym sweetely that he wolde
grue to the another kynge. and Ju-

J.iii.

piter

The seconde boke

plster gaue to the þ Heron to be theþ
kyng. Than the Heron entred into
the water & ete the one after another
and whan the frogges sawe þ theþ
kyng dyd so deuoure them, they be-
gan tenderly to wepe sayenge to Ju-
piter. We pray þ right high & mighty
Jupiter to delpyer vs from the throt
of this Dragon, and tyraunte which
eteth vs one after another. And than
sayd Jupiter to the, the kyng which
ye haue demaunded Maibe youre
Mayster. For whan men haue that
whiche they ought to haue, ought to
be ioyful & glade, and he that hath ly-
berte oughte to kepe it well, for no-
thing is better than lyberte, for lyber-
tye shulde not be wel solde for all the
golde and syluer in the worlde.

¶ Of the Columbes or doues, the Kyte
and the Sparhauke,

Who that put and submytteth
him selfe vnder þ sauegard or
pteccon

proteccyon of the euyl ought to vnderstande and knowe that whā he asketh ayde and helpe he getteth none, wherof Esope reherleth such a fable of the doues whiche demaunded a Sparhawk for to be theyr kyng, for to kepe thē frō the Kyte, or Myllayn, and whā the Sparhawk was made kyng ouer thē, he began to deuoure them, the which Columbes & doues said among them, that better it were to suffer of y^e Kyte, thā to be vnder the subiectiō of the Sparhawk & to be martred as we be, but therof we be wel worthy, for we our selve ben cause of this myschefe, & therfore whā men do any thyng they ought to consydre and loke what shalbe the ende of it. For he doth prudentlye and wyselye whiche taketh good hede of the ende.

✱ Of the Thers and the Dogges.

Whan y^e one gyueth any thyng
men ought to take hede of the
I.iiii. ende

The seconde boke

ende whiche is gyuen, wherof Clope
teherse the suche a fable of a thefe
whiche came on a nyght wīn a mans
house for to haue robbed hym, and þ
good mannes dogge began to barke
at him, & than the thefe dyd cast at hi
a pece of brede, and the dogge sayd to
him thou castes not this brede for no
good wyl but onely to thende that I
shuld holde my peace to the entent þ
thou mayst rob my mayster, and ther
fore it were not good for me þ for a
morsel of brede I shulde lose my lyfe,
wherfore go thy way or els I shal a
wake my mayster & all hys meanye .
The dogge thā began to barke & the
thefe fledde, & thus by couetousnes
many one haue receyued great giftes
the whiche ben cause of theyr dethe &
to lese theyr heddes . Wherfore it is
good to consyder & loke well to what
intent þ gyfte is gyue to thende that
non may be betrayed thzough gyftes
ne that

of Esope Fables. Fo. lxxviii.

ne that for any gifies man ought not
to worke treason agaynst his Lorde.

¶ Of the Wolfe and the Sowe,

It is good to beleue all such things
as men maye here, wherof Esope
reherseth suche a fable of a Wolfe
which came towarde a Sowe which
wepte and made sorowe for the great
payne that she felt because she made
her ponge pygges & the wolfe came
to her sapenge. My syster make thy
ponge pygges surely, for sorowful and
w good wyl I shal serue the & helpe
the. And the sowe thā layd to him, go
furth on thy way for I haue no nede
ne helpe of suche a seruaunte. For as
longe as thou shalte stande here I
shall not delyuer me of my charge.
For other thynges thou desyrest not,
than to haue thē and eate them. The
wolfe thā went, & anon y sowe was
delyuered of her pygges. For and she
had beleued hī she had done a sorow-

I. v.

full

The seconde boke.

ful byrth, & thus he that folysshly beleueth folysshly it happeneth to him.

¶ Of the mountayne that shoke.

Ryght so it happeneth that he þy shaketh hath dzeded and is ferefull, wherfore Clope reherseth to vs such a fable of a Hylle whiche began to tremble & shake bycause of þy HOLL which delued. And as the folke sawe that þy erth began to shake, they were soze aferde and durst not wel come ne appoche to the hylle. But after whan they were come nere to the moūtayne and knewe how the HOLL caused it to shake, their dout and dzeded was touned to sope and began all to laughe. And therfore me ought not to beleue al folke which be ful of great wordes. For some men haue greate doubte and feare where no daunger is.

¶ Of the VVolfte and the Lambe.

The byrth causeth not so muche to get some frendes as both the goodnes

goodnes, wherof Esope reherieth to
vs suche a fable of a Wolfe whiche
sawe a Lambe amonge a great herd
of gotes the whiche Lambe sucked a
Gote, & the Wolfe went and sayde to
him, this Gote is not thy mother go
and seke her at the mountayne, for she
shall noyssh thee the more sweetly & more
tenderly than the Gote wyll, and the
Lambe answered to him. This Gote
noyssheth me in stede of my mother
for she leneth to me her pappes soner
than any of her owne chyldren, and
yet more better it is to me to be here
amonge these Gotes than to departe
from hence and to fall into thy throte
for to be deuoured, and therefore he
is a fole whych is in fredome or su-
retye for to put him selfe in peryll and
daunger of deathe. For better it is
to lyue suretye and rudelye in suretye
than sweetely in peryll or daunger.

¶ Of the olde Dogge and his mayster.

Men

The seconde boke

MEn ought not to dysprayse the
Auncient ne to put abacke. For
yf thou be yonge, thou oughteste to
desyre greatly to come to olde age or
auncient. And also þu oughtest to loue
and prayse the fetes or dedes whiche
they haue done in ther yonge age.
Wherof Esop reherseth to vs suche
a fable. Of a Lorde whiche hadde a
dogge the which had ben in hys youth
of good kynde. For ye knowe well þat
the kynde of a dogge in his youth is
to Chase and Hunte and haue great
lust to ron and take the wylde bestes
Than whā this dogge was come to
the olde age. And þat he might no moze
ron. It hapned ones that he let go &
escape from him an Hare wherof his
mayster was sorowfull & angry and
by greate wroth hys mayster began to
bete him. Than sayd the dogge vnto
him. My mayster for good seruryce þat
I eldest to me euyll. For in my yonge
age

age and p[er]sp[er]itye I serued þ[is] ful wel,
and now that I am come to my olde
age thou hatest and settest me backe.
Haue memo[ry] howe in my yonge age
I was stronge and lusty. And now
whā I am olde and feble thou settest
noughte by me. And therfoze who so
doth any good in h[is] youth, in his old
age shall not continue in the vertues
whiche he possessed in his yonge age

¶ Of the Hares and the Frogges.

MEN saye cōmonly that after þ[is] the
tyme goeth, so must folke go, for
yf thou makest disty[n]ctio[n] of the time
thou shalt well accorde scriptures.
Wherof Esope rehersech such a fable
and sayeth thus. That he whiche be-
holdethe the euylnes of other muste
haue patience of the euyl which may
come vpon him selfe. For some tyme
as a hūter chased thoroughe the felds
and wodes the Hares began to fle for
fere. And as they ran they turned the
into

The seconde boke

into a medowe full of frogges. And
whan the frogges harde the Hares
con they begā also to fle and con fast
And than the Hare whiche perceued
them so ferefull sayde to hys felowes
let vs no moze be fereful ne dourous
for we be not alone ꝑ haue had dyede,
for all the frogges be in doubte and
haue fere as we. Therfore we oughte
not to dyspayre but trust and hope to
lyue: and if some aduersite come vpon
vs we must bere it paciētly. For ones
the tyme shall come that we shall be
out of fere and out of dyed. Therfore
in ꝑ unhapp, and vnfortunate tyme
men ought not to be in dyspayre, but
ought euer to be i good hope to haue
ones better i tyme of prosperite. For af-
ter great warre cometh great peace,
& after ꝑ raine cometh faire whether.

¶ Of the V Volfe and the Kyd.

God chyldren ought to obserue
and kepe euer ꝑ comaūdementes
of

of their parentes and frendes. Wher
of Elope reherfeth fuche a fable of
a Gote whiche had lpytred her yonge
kyd, and hunger toke her, fo that she
wolde haue gone to the felde for to
haue eten fome grasse. Wherfore she
fayde to her yonge kyd. My chyld
beware wel þ yf the Wolfe come hither
to eat þ, loke that thou open not
the doze to him. And whan the Gote
was gone to the felde, the Wolfe
came to the doze. And thā the kyd an
fwered to him. Go hence euyl & falfe
beest for wel I fe through þ hole, but
for to haue me thou faynest the voyce
of my mother. And therefore I shall
kepe me well fro openyng of the doze
of thy house. And thus the good chyld
den ought euer to kepe wel and put
in theyr hertes and memozy the doc
tryne & teachyng of theyr parentes,
for many one is losse and vndone for
lacke of obedyence.

The seconde boke

Of the poore man and the Serpent.
He ought not to be assured þat ap=
plyeth hym selfe to do other any
euill. Wherof Esop reherseth such
a fable of a Serpent whiche went &
came into þe house of a poore mā, whiche
lyued of that which fel from the poore
mannes table, for the whiche thyng
happened a great fortune to this man &
became ryghte ryche. But on a daye
this mā was angry agaynst this Ser
pent & toke a good sworde & smote at
him wherfore the Serpent went out
of his house and therein came neuer a
gayne. And wthin a lytell whyle after
this man retourne and fel agayne in
to great poverte. And thā he knewe
that by fortune of the Serpent he
was become ryche and repented hym
much because he smote the Serpent
And than this poore mā went & hum
bled him before the Serpent, sayeng
vnto hym. I pray the that thou wyle
pardon

pardon me of the offence that I haue
done to the. And than the serpente
sayde to the poze man. Scynge thou
repētest the so soze of thy mysdede, I
fozgyue it the. But as lōge as I shall
be on lyue I shall remēbze me of thy
malice. For as y hurtest me ones, so
mayst thou another tyme. Wherfoze
he that was ones euyl, shall euer be
presented & holden for euyl. And ther-
foze men ought nat to presume ouer
him of whome they receyue some be-
nefite. For yet to suspecte theyz
good and true frendes.

¶ Of the Harte the Shepe & the Wolfe
The chinge which is prompsted by
force and for drede, is nat to be
holden. wherof Esope reherfeth a Fa-
ble of an Harte, which in the presēce
of a wolfe demanded of a Shepe that
she shulde pay a busshed of corne, and
the wolfe commanded to the Shepe
to pay it. And whā the day of paymēt
was

The seconde boke

was come, the Harre came and demanded of the Shepe the cozne. And the Shepe sayd to him. The cōuenātes & pactiōs made by drede & force, ought nat to be holden ne kepte. For it was force to me beyng before the wolfe to pmyse & graūce to gyue to y that whiche thou neuer lewest to me, and therfore thou shalt haue nothyng of me. Wherfore it is somtyme good to make pꝛomysse of some thyng for to escheue greater damage or losse. For the thynges which are done by force haue no fidelite.

¶ Of a balde man & a Flye.

Of a Lytell euyl mape come a greater, wherof E S O P E reherse. h a fable of a Flye which pꝛicked a mā vpon his balde head. And whā he wold haue smitē her she flewe away and thus he smote him selfe, wherof the Flye begā to laughe, & the Balde man sayd, a euyl beest thou deseruest well

wel thy deach. I smote my selfe wher
of þe dyd mocke me, but & I had hyc
the thou haddest therof ben slayne, &
therfore me say comonly þat the euyl
of ocher, men oughte nat to laugh ne
scozne, but the enuious & scoznesfull
wordes getteth many enemyes for þe
which cause, ofte tymes it happeneth
that of a fewe wordes euyl set cometh
a great noyse and damage.

Of the Fore & the Sterke:

MEN oughtest nat to do to ocher
that which they wold nat shuld
be done to them. Wherof Esope res-
herfeth a fable of a Fore, whiche des-
pyzed a Sterke to souper, & the Fore
put the meate vpon the trencher the
which meat þe Sterke myght nat eat
wherof she toke greate dyspleasure &
departed out of the house all hungry
and wēt to her owne lodge, & bycause
that þe Fore had thus begyled her she
berhought i her selfe how she myght

k.ii.

begyde

The seconde boke

begyle the Foxe, for as men say. It is
mery for to begyle the begylers.

Wherfore the Sterke prayed y^e Foxe
to come a soupe wth her, & the Sterke
put his meat wthin a glasse. And whan
the Foxe wolde haue eaten he myghe
nat come therby, but onely he lycked
the glas, bycause he coulde nat reche
to the meate wth his mowthe. And than
he thought that he was disceyued.
Than the Sterke sayd to hi, take of
suche goodes as y^e gauest to me, and
than the Foxe ryghte shamefully de-
parted from theus. And so with the
same staffe whiche he made for other,
the same he was beten withall hym
selfe. Therfore he that begyleth other
ofte begyleth hym selfe.

† Of the wolfe & the dead mānes hed;

There is many one whiche haue
great wozshype & glozpe, but no
prudence ne wyscome. wherof Esop
reherfeth a Fable of a wolfe whiche
founde

founde a dead mānes head, the which
 he tourned vp and downe with his
 fore and sayde, ha howe fayre & plea-
 saunt hast thou ben, and nowe thou
 hast in the neyther wyt ne beaurie, &
 yet thou arte without voyce & with-
 out thought. And therfore men ought
 nat to beholde the beaurie and fayre-
 nesse of body, but the goodnes of the
 corage. For somtyme men grue glo-
 ry and worlhye, to some whiche
 haue nat deserued to haue it.

✥ Of the Jay & the Pecoche, howe
 none ought to be proude of
 other mennes gere.

NOne oughte to were and put on
 hym another mannes rayment.
 wherof Esope reherseth to vs a fable
 of a Jay full of vayne glory, which
 toke and put on hym the fethers of a
 Pecoche, and with them he dect & a-
 rayed him selfe wel. And whā he was
 well drest and arayed, he thought he

The seconde boke

wolde haue gone & be conuersant amonge the Pecoockes. And whā he was wth them he began to disprayse al his felowes. And whā y^e Pecoockes knew that he was nat of theyr kynde, they anone plucked of all his fethers and smore & berte him by such maner that no fethers abode vpon him, & he fled awaye all naked and bare. And whan his felowes sawe hi they sayd. what galant cometh here, where be hys fayre fethers, whiche he had a whyle ago. hath he no shame nor dzed to come in out cōpany, & thā al the byrdes came vpon hym & berte hym, sayenge thus to hym. If y^e hadest ben cōtent wth thy owne rayment thou hadest nat come to thys vilany. Therfore it is nat good to were another mannes gowne for suche were fayre gownes and fayre gyrdels of golde that haue teche colde at home. ¶ : 2

¶ : Of the Mule & the Flye.

Some

Some make greate labour whiche
 haue no myght. wherof Esoppe re-
 herseth a Fable of a Carter, whiche
 had a charet oz carre whiche a Mule
 drew furth. And bycause the Mule
 wēt nat fast ynoughe, the flye sayd to
 the Mule. A palparde Mule, why
 goest y nat faster. I Mall so greatly
 pricke the y I Mal make y go lyght-
 ly. And y Mule answered to the flye.
 God kepe a preserue the Mone from
 the wolues. For I haue no greate
 drede ne feare of the. But I drede and
 doubte soze my maister, whiche is bp
 pon me, which cōstrayneth me to ful-
 fyl his wyl, a moze I ought to drede
 a doubte hym thā thou, whiche arte
 nought a of no value ne myght. And
 thus men ought nat to set by them ne
 doute them which ben of no myght.

¶ Of the Aunt a the flye.

To make boste a auantpyng is but
 baynegloze. wherof Esoppe re-

The seconde boke

herfeth a Fable of the Aunt oz For-
mice & of the Flye, whiche strived to-
gyther for to wete whiche was the
most noble of them bothe, & the Flye
sayd to the Formice. Cōe hyther For-
mice, wylte þu cōpare thy selfe to me þu
dwell in the kyngs places & eate and
drynke at his table, and also I kysse
bothe kyng & quene, & the most fayre
maydēs. Thou poze & myschant best,
thou arte euer win the erth. And thā
the Formice answered to the Flye.
Nowe knowe I wel thy vanitie and
folp, for þu auantest the of þu wherof þu
shuldest disprayse the, for fro all plas-
ces where as þu goest oz flyest thou art
hated & put out and lyuest in greate
danger, for as sone as wynter come þu
shalte dye, and I shal abyde on lyue
alone win my chābre oz hole, where
as I eate and drynke at my pleasure.
for the wynter shal nat forgyue the
thy misdēde but shal sle the. And thus
he that

he that wyll mocke & dysprayse other,
 he ought fyrst to loke & beholde hym
 selfe wel. For men say comonly. Who
 so beholdeth in the glasse well, seest
 hym selfe, & who so seest hi selfe wel,
 knoweth hi selfe, & who so knowe the
 hym selfe, lytel he prayseth him selfe,
 and who that prayseth hi selfe, lytell
 he is wyse and sage.

Of the wolfe, the Foxe, & the Ape.
HE that ones falleth into any euyl
 faute or dede he shall euer lyue
 with dishonour and i suspicion of the
 people, And howe be it that by aduē-
 ture he purpose to do some profitable
 thyng to some other, yet he shulde
 nat be trusted ne belyued. wherof
 Esope reherseth vnto vs a fable.
 Of a wolfe which made the Foxe to
 be cyted before the Ape. And the wolfe
 sayde that the Foxe was but a thefe,
 and a robber of poore folke, and than
 the Foxe answered & sayd, y he lyed,
 K. v. and

The seconde boke

And that he was a good and true man
and that he dyd muche good & pfecte
And than the Ape, which was set a
a Iuge gaue suche a sentence & sayd
thus to y wolfe. Come hyther. Thou
hast nat lost al that, whiche y deman
dest. And thou fore I beleue wel tha
thast vsurped & robbed some thyng
howe be it y thou denyest it in iustice
But bicause y peace may be bet wyrt
you bothe ye shal part togyther your
goodes to chende y none of you bothe
haue no hole part. For he that is wo
and accustomed to robbe and gnaue
w greate payne he may abstepne o
refrayne hi selfe fro it. For one begy
ler euermoze begyleth another. And
bycause y the Ape fell the bothe gyle
and suspicious made theyr difference
to be accozded & parted halfe by halfe
And therfore they y be accustomed to
any fraude, discrete, or falsched shal e
uer lyue ryghtevely & in suspicion

O the Man & the Woesyl.

MEn ought wel to loken, and beholden þe corage & thought of him whiche dothe good, & the ende wherfor he dothe it. wherof Esope rehersech a fable of a man whiche toke a Woesyl, which chased after the Rattes whin his house. And after whan he so had taken þe Woesyl he wolde haue killed her. And the poze woesyl sawe the wozath & furour of the man, she cryed to him for mercy, sayenge thus. My lord I requyre & pray the that thou wylt pardon me, & that thou wylt reswarde me þe gret quice which I haue done to the, for euer I haue chased þe Rattes out of thy house. And the man sayd to her, thou dydest it nat for the loue of me, but onely thou haste done it to fylle thy bely, for yf thou haddest done it for þe loue of me, I shuld haue rewarded the, & bycause thou dydest nat for to serue me, but for to let and

adom

The seconde boke

adomme me for that the Kartes
myght nat eat, thou bereft it away, &
so bycause that thou art wered fat of
myn owne brede thou must reder and
gyue to me of the fatnes which thou
hast cōquered and gotten here, for he
that robberth shal be robbed. *Iuxta illu-
d. Pillatores pillabuntur.* For it suffi-
seth nat to do well, but mē must haue
good wyll, and good intencion for to
do it, for an almes which is done for
hayinglozy is nat merited but disme-
rited, wherfore I shal nat pardone
the, but incontinent y shalte dye. And
for bycause y hast deserued no mercy,
thou shalt now be put to deathe.

Of the Oxe & the Frogge.

THE pze oughte nat to compare
hym selfe to hym y which is ryche
and myghty. As sayeth this presente
Table of a Frogge whiche was in a
medowe where she espyed & sawe an
Oxe which pastured, she wolde make
her

of Esope, Fables. Fo. lxxviii.

her selfe as great, & as myghty as the
Ore, & by her great pryde she began
to swell agaynst the Ore And demaū
ded of her chyldre if ſhe were nat as
great as the Ore, & as myghty, & her
chyldren sayde naye mother. For to
loke and beholde on the Ore. It se
meth of you nothyng. And than the
Frogge began moze to swell. And
whā the Ore sawe her pryde he trode
& thrust her vnder his fote & brake
her bely. Therfore it is not good
for y^e poze to compare hym selfe
with the ryche. Wherefore
men saye commonly that
the poze shulde not
swell agaynst the
myghty.

Thus endeth the secōde
boke of the subtyl Fables of Esope.
And here begynneth the chyrdre boke
wherof the first fable maketh mē
tio of the Lyon & the Sheparde.
The

The thyrde boke

TH F myghty and puissance
oughte nat to be slouthfull
of the benefites done to the
by the lytell and small, and
ought nat also to forget the but that
they may be rewarded of them. And
this Fable Elope approueth & shew-
eth vnto vs of a Lyon whiche ran
after a beest, and as he ran a thorne
entred into his fore, which hurte and
greued hym greatly. Wherefore he
myght nat go, but as wel as he could
he came to a Shepheard which keppe
his shepe & began to flatter with his
tyle, shewing his fore, whiche was
so sore hurte. The Shepheard was in
great drede & cast before the Lyon one
of his shepe, but the Lyon demanded
no meat of hi, for more he despyred to
haue helpe of his fore than of any meat.
And after whan the Shepheard sawe
the wounde, he with a nedle subtylly
drew out the thorne of his fore, and
had

had oute of the wounde all the rotten
fleshe & noynted the wounde wth swete
oyntementes, and onone y^e Lyon was
hole. And for to rendze thākes to the
Shepeherde y^e Lyon kyssed hys hādes
and anone he retourned agayne into
the hyghest part of y^e wode. And w^{thin}
a lytel whyle after it hapned that thys
Lyon was taken & conueyed into the
Cittie of Rome & was put amonge o^r
ther bestes for to deuour the mysdo^{ers}.
Nowe afterwarde it befell by pro
cesse of tyme y^e the sayd Shepeherde
cōmitted an offence, wherfoze he was
Juged to be deuoured by the bestes,
and as sone as he was cast amonge
them the Lyon knewe hym & begā to
beholde hym & made to hym there &
lycked hym wth his tonge & kept hym
fro al y^e other bestes. Than knewe the
Shepeherde y^e it was the same Lyon
whiche he made hole, & that he wolde
than recōpēce hym of the good which
he

The thyrd boke

he had done to hi, wherof all the Roymayns were wonderoussly abashed, & also wold knowe the cause of it why he was so cheryshed with the wylde bestes. And wan they knewe þe cause they gaue leue to the Shepeherde to go home & sende the Lyon agayne to the forest. And therfore men ought to rendre & gyue thākes to theyr good doers. For flouthfulnesse is a synne, whiche is most dyspleasant to god, & hyndrance to mortall men in erth.

¶ Of the Lyon & the Horse.

The one oughte to escheue dissimulation, for none ought to sayne hym selfe otherwyle than he is. As to vs Elope reherfed suche a fable of a Lyon which sawe a Horse eat grasse in a medowe, & the Lyon for to fynde som subtyl maner for to eat & deuour hym approached to hym and sayd. God kepe the my brother. I am a leche and a good phisicion, & bycause that thou
hast

hast a soze fote I wyl helpe the, & the
 horse knew wel al hys euyl thoughtes
 and sayde to the Lyon. My brother
 I thake þe hertely and þe art welcome
 to me. I pray the that þe wylte make
 my fote hole, & than the Lyon sayd to
 the horse, let me se thy fote and as the
 Lyon loked on it, the horse smot him
 on the foreheed in suche wyse that he
 broke his heed & fell out of his mynd
 and the Lyon fell to the grounde, & so
 wonderously he was hurte. That al-
 most he myght not ryse agayne. And
 than said the Lyon to him selfe. I am
 wel worthy of this, for he that lekeþ
 euyl, euyl cometh to him, and bicause
 that I dyssembled and farned my selfe
 to be a phelycyon where as I Muloe
 haue shewed my selfe a great enmy,
 I therfore haue receyued a good re-
 warde. And euery body oughte to
 shewe hym selfe suche as he is.

¶ Of the Ass and the Horse

A. l.

De

The thyrde boke

he had done to hi, whetof all the Roymayns were wonderoussly abashed, & also wold knowe the cause of it why he was so cheryshed with the wyld bestes. And wan they knewe þe cause they gaue leue to the Shepeherde to go home & sende the Lyon agayne to the forest. And therfore men ought to rendre & gyue thākes to theyr good doers. For flouthfulnesse is a synne, whiche is most dyspleasant to god, & hyndrance to mortall men in erth.

¶ Of the Lyon & the Horse.

E The one oughte to eschewe dissimulation, for none ought to sayne hymn selfe otherwyle than he is. As to vs Elope reherled suche a fable of a Lyon which sawe a Horse eat graske in a medowe, & the Lyon for to tynde som subtyl maner for to eat & deuour hym approched to hym and sayd. God kepe the my brocher. I am a leche and a good phisicion, & bycause that thou hast

hast a soze fote I wyll helpe the, & the
hoise knew wel al hys euyl thoughtes
and sayde to the Lyon. My brother
I thake þe hertely and þe art welcome
to me. I pray the that þe wylte make
my fote hole, & than the Lyon sayd to
the hoise, let me se thy fote and as the
Lyon loked on it, the hoise smot him
on the fozheed in suche wyse that he
broke his heed & fell out of his mynd
and the Lyon fell to the grounde, & so
wonderously he was hurte. That al-
most he myght not ryse agayne. And
than said the Lyon to him selfe. I am
wel worthy of thys, for he that leketh
euyl, euyl cometh to him, and bicause
that I dyssembled and farned my selfe
to be a phelycyon where as I shulde
haue shewed my selfe a great enmy,
I therfore haue receyued a good re-
warde. And euery body oughte to
shewe hym selfe suche as he is.

¶ Of the Ass and the Horse

A. l.

De

The thyrde boke.

HE that is wel fortunēd & happy
and is at þe vpperest of þe whele
of fortune may well fall downe. And
therfore none ought to dyspraise the
pooze, but ought to thynke howe the
whele of fortune is much doutful, as
sheweth this present fable of a Horse
whiche was well harnepled & appare-
led & his sadel and bydel garnished
with gold, which horse met wth an Ass
soze laden in a narowe way. And by-
cause þe the Ass turned him not backe
incontinent the horse sayd vnto him.
Ha churle halte þe no shame of me ne
vergoyne þe thou berest no worshype
ne reuerēce to thy Lord, who holdeth
me now that I with my fore breake
not his heed bycause þe he putteth not
him selte asyde and out of the way so
that I mryght passe, & go on my way.
The poze ass answered he said neuer
a worde. and was soze aferde that he
wolde haue beten hym. Wherfore he
heldo

helde his peace as wise and sage: and
the Horse went his way. ✥ And win
a lyteyl after it befel that fortune tur-
ned his whele so down that this fayre
horse became old, lene and seke & out
of p'speryte he cōmaūded þ̄ he shulde
be had into the towne. And þ̄ in stede
of his ryche sadel men shulde put & set
on hys backe a panyer for to bere dūge
to the felde. Howe is happened that
þ̄ asse which was in a medowe etyng
grasse perceyved þ̄ horse & knewe him
wel. Wherof he was wonderfol. As
balsmed & merueyled much þ̄ he was
thus become poore and lene. And as þ̄
Ass wente towarde him, he sayde Ha
felowe where is nowe thy fayre sadle
and thy ryche byddle garnesshed with
golde. Howe arte þ̄ nowe become so
lene. What hath profyted to the thy
great pryde, & thy great presumption
whiche ones thou dyd shewe to me.
Thynke nowe how thou art lene and

The thyrde boke.

vnthyrpste and howe thou and I be
nowe bothe of ene oostye. And than
the myserable & vnhappy hoise was
abashed. And for shame loked down
warde & answered neuer a word. For
al his felypste was thā tourned into
aduersyte. ¶ And therfore they shal be
in felicityte ought not to dysparse the
whiche be in aduersyte, for many one
haue ben of greate ryches whiche as
now be in great pouerte & aduersyte.

¶ Of the Beestes and the Byrdes.

One man can not serue two may-
sters whiche be contrary one to
þ other, as Clope reherseth to vs this
present fable. That vpon a tyme the
Beestes made great war agaynst the
Byrdes and faught euery day togy-
ther. And þ backe feryng the wolues
and that the bestes shulde venquesh
them, she thought in her mynde and
sayd to her selfe, we are not able to o-
uercome the Beestes, wherfore I wyl
saue

saue my selfe & go take part with the
And whan the batayle was ordered
on bothe sydes. The Eagle began to
enter into the battayle of þe Beestes by
suche a strengthe that wth the helpe of
other Byrdes he gat the felde & ven-
queshed & ouercame þe Beestes. wher
foze the Beestes made peace with the
Byrdes, & were al at one accorde and
of one wyll, & foze the treason that the
Backe had made, she was condem-
ned neuer to se the day, and neuer fle
but onely by nyght, and also she was
dispoyled of al her fethers. ✥ And he
that wyll serue two maysters contra-
rye one to another may not be good
ne true. ✥ And they which relese and
leue there owne mayster foze to serue
another straunger whiche is enmye
to his mayster therfoze these seruoun-
tes be worthy to be punyshed. Foze
the euengelyste sayeth. No man can
serue bothe God and the deuyll.

The the thyrd boke.

Of the Nyghtingale & the Sparhauke.

HE that oppreſſeth the innocentes
ſhall haue an euyl end. Wher-
of Eſope reherſeth to vs a fable of a
Sparhauke which did put him in
the neſt of a Nyghtingale where as
he founde the lytel and yonge byrdes.
The Nyghtingale came & perceyued
wherfore ſhe prayed & requyred hi to
haue pytte on her yonge byrdes, and
thā the Sparhauke answered & ſaid
If thou wilt that I graūt to the thy
request I muſt ſynge ſwetly after my
will. And thā the Nyghtingale be-
gan to ſynge ſwetly but not with the
herte but with the throte onely. For
he was fylled with ſorowe that other
wyſe he might not ſynge. The Spar-
hauke ſayd thā to the Nyghtingale,
this ſonge pleaſeth me not, & than the
Sparhauke toke one of y yonge byr-
des & deuoured it. And as the Spar-
hauke woloe haue deuoured & eaten
another

of Esope Fables. Fo.lxxxlii?

another, there came an Hunter which
dyd cast a net vpon the Sparhauke.
And whan he wolde haue shewen a-
way he myght not, for he was taken,
And therfore he that doth harme and
euill to the innocentes, is worthy to
dye of an euill death as Cayne dyd
that slewe his brother Abel.

¶ Of the wolfe and the Fox.

Fortune helpeth þ good & þ euill
folke, & to al thē which he helpeth
not he sendeth euill to thē, they that
set theyr malice agāst fortune bē sub-
uerted & ouerthrowne by her. wher-
of Esope reherseth such a fable of a
wolfe which had assembled togyther
a great pray of meate for to haue ly-
ued more delyciouly. wherof þ Fox
had greete enuie, & for to haue stolne
some of this good mete, went into the
caue of the sayd wolfe & sayde vnto
him. My gossep bicause þ it is longe
synce I sawe þ I am in gret heuynes
L. iii. and

The thyrd boke.

and soꝝ we, and also bycause in long
tyme we haue not ben conuersant to-
gyther, & whā the Wolfe knew þ̄ ma-
lyce of þ̄ fore he saide to hi, þ̄ art not
come hither foꝝ to se me ne how I fa-
re but foꝝ to rob me: foꝝ þ̄ which woꝝ-
des the fore was much angry & wēt
toward a shepeherde to whome he
saiyd yf þ̄ wylt be auenged of þ̄ wolfe
which is enyiny to thy herde, on this
day I shal put hi vnder thy handes,
& the shepeherd answered to the fore
in thi maner. If thou do as þ̄ sayest
I shal pay the wel. And thā the fore
shewed hi þ̄ hole wherin he was. And
the shepeherd incontynēt went toward
the hole and with a spere he kylled þ̄
wolfe. And by thi 3 maner the fore
was wel fylled & refreshed of þ̄ good
of other, but as he turned homwarde
he was deuoured by doggs wherfore
he sayde to him selfe, bycause þ̄ right
euyl I haue done, euyl cometh now
to me

of Esopre Fables. Fo.lxxxiiii.

to me, for synne returneth to hys maker & he that lpueth by robbery shall at the laste be knownen and robbed.

✱ Of the Harte and the Hunter.

MEN praysle some tyme that, that shulde be dyspraysled, and often men blame & dyspraysle that, y shulde be praysled, as Esopre reherceth to vs a fable of an Harte. To whom it hapened on a tyme that he drank in a fountayne or wel, and as he drank he sawe hys heed which was horned wherfore he praised much his hornes. And as he loked on his legges which were long & small he dyspraysled and bytupered them. & as he was dypnyng in the fountayne he herd y voyce and barkyng of dogges. Wherefore he wolde haue fled away in to the forest to haue saued hi selfe. But as he saw the dogges so nere him he wold haue entre d within a bushe, but he myght not, for his hornes kept him out, & he

A. b.


than

The fyrste boke

than seinge that he might nat escape
begā to say within him selfe. I haue
blamed & vitupered my leges which
haue ben to me vtyle & profytable and
haue prapled my hornes which be now
the cause of my deth. And therfor me
ought not to dyspraple þe thynge whi-
che is profitable, nor praple þe thynge
which is vnprofitable. And alio they
ought to praple and loue þe church of
Christ & the cōmaūdemētes of þe same
And also to dyspraple and fle al synne
& vyce which be euill & dampnable.

¶ Of the goddesses and Venus
and other women.

BEfore the gods & the goddesses
men muste euer praple chastyte
for it is woorthypfull and an honeste
thynge to any man to holde him well
cōtent alone. But Venus for her dis-
poyte and for to dyue away the tyme
wold interprete the sayng of þe hēnes
wherfore she demaūded a hēne which
was

was in her house. But at this time I
shal kepe my tonge and no further I
shall speake therof. For many wyle
mē which haue red & sene al this boke
and vnderstāde al þe matter of it. And
bycause þe it is lacyte and honest and
that we al be bound to kepe þe Ladyes
in theyr worschyp & honour, and also
in euery place where it shalbe possy-
ble to vs, also we ought to praise the.
we shal nowe cese to inquire further
of this matter, & hystory whiche shall
leue in latyn for the greate clerkes &
in especial for them that wyl occupy
theyr tyme to study and rede þe glose
of the sayd Esope. 

Of the Knyght and the wedowe.

The womā which lyueth in this
worlde wout reproche or blame
is worthy to be praysted greatly wher
of Esope reheleth a fable of a man &
a woman which loued muche eche o-
ther. It happed than by Atropos or
Dethes

The thyrde boke.

death whiche we all must suffre that
the sayd man dyed. And as men wold
haue bozne hym to his graue whiche
was wout y^e towne ther to be buried.
His wyfe made great sorowe & wept
pyteously. And whan he was buryed
she wold abyde styl vpoⁿ the graue &
wolde haue a lytell lodge o^r house
therupoⁿ & out of that lodge she wold
neuer depart for no fayre wordes, ney
ther for any gyfte ne for displeasure of
her parêtes. Nowe it befel in y^e towne
that a mysdoer was condempned to be
hanged, & to the ende y^e he shulde not
be takeⁿ downe fro y^e galowes. There
was comaunded that a knyght shulde
kepe hi, and as the knyght kepte him
he had great thurst, and anone he per
ceiued the lodge of the said woman &
went to her, & prayed her to giue him
some drynke. And she with good hart
gaue hi drynke. And whā he had drynke
he thurned agayne toward y^e galows
This

of Esope Fables. Fo, lxxxvi.

This knyght came another tyme to the woman for to comfort her, & thre tymes he dyd so, and as he was thus goynge & cōpyng doutyng of no bodye, & in the meane tyme þ̄ hanged man was taken away fro the galows and whā the knyght was come to the galowes and sawe that hys ded man was gone, he was greatly abashed & not without cause. For it was charged to him vpon payne of death þ̄ if he were take awaye, thys knyght shulde suffre death & in cōtinent he went to þ̄ sayd woman & kyst her fete, & lay before her as he had ben dead. And she sayd to hi my frend what wylt þ̄ that I do for þ̄. Alas sayd he I pray the þ̄ thou helpe & counsel me at my grete nede as now, for bycause that I haue not kepte my thete wel I must therfore suffre death. Thā the woman said haue no drede my frende for I shall finde the maner wherby þ̄ walt be deliuered

The thyrde boke.

lyuered, for we shal take my husbode
and hange hym in stede of the thefe.
Than begā she to delue & toke out of
the erth her husbände, & at nyght she
hāged hym on the galowes i stede of
the thefe, & sayd to the knyght ryght
dere frēde I pray y kepe this secretly
for we do it secretly. And thus y deed
men haue some whiche make sorowe
for thē, but that sorowe is sone done,
and past. And they y be on lyue haue
some which dze de thē, but their dze de
wanteth & falleth whan they be deed.
Of the yōge man & the comon harlot.

Of the comon & foly she woman
Eslope reherseth to vs a fable
of a womā which was named Chaig
the which bycause of her fayned loue
was y losse and death of many yonge
men. To one y had bete her oft befoze
that tyme, she sayd to him in this ma-
ner. My ryght dere loue and frende
I suppose y of many one I am loued
and

and despyed. Neuertheles I shall let
my loue on þe alone. wherfore I pray
the that thou wylt be myn & I shalbe
thyne. For of all goodes I care not
but onely for thy swete body. And he
that knewe the fantasy of the woman
answered right swetely, thy wyl & my
wyl be both one alone, for þe arte she
which I most despye, & she whiche I
shall loue al the terme of my lyfe & þe
no moze deceyue me. But bycause þe
thou hast deceyued me in tymes past
I am euermoze aserde of þe. But not
withstāding this þe art much plesante
& sayre to the sight of me. And thus þe
one begyled the other, for þe loue of a
comon harlot is not to be trusted, for
þe oughtest to knowe and thinke wthin
thy selfe þe the comon & folysh womā
loueth þe not but she loueth thy siluer

Of the Father and the euyl Son.

The good & wylle father ought to
chastise hys chyldren in theyr
younge

The thyrde boke

ponge age and not in theyr olde. For
thā it is much difficult to make them
bowe, as Esop reherfeth vnto vs a
fable of a father which had a son the
which dyd nothyng that he ought to
haue done, but euer was goynge and
playeng in the towne. And the father
for the cryme and myscule of hys son
brawled euer and bete his meny. And
sayd to thē such a fable of a plough
man or laborer, which bounde a Bull
by the hornes to an Ore. The Bulle
wolde not be boude, & smote strongly
with his fete after the man and laun
ched his hornes at him. And at y last
whan he was boude the laborer said
to them. I haue toynd and bounde
you bothe togyther to thende that ye
shulde do some labour. But I wyl
that the lest of you two y is to wete y
Bull be lerned & coraged of the most
which is the Ore, for I must sato the
laborer to hym selfe binde them thus
together

together to thende that þ Bulle whiche is ponge fyers & malycyous and stronge, myghte ne hurte no body wher of great damage myght come to me. But bycause that I knowe well that the Oxe shal teche & corage him wel, I haue put and boude the both together. And thus this fable sheweth to vs þ the father ought to teche & gyue good ensample to his chyldren and chastyse them whyle þ they be ponge, for he that wel loueth wel chastyseth.

Of the Serpent and the Fyle,

The auctour þ is to wete Esope reherseth to vs a fable of two euylles sayenge þ a Serpent entred sometyme in the froge of a smyth for to serch some meat for her dyner. It hapned that she found a fyle whiche she begā to gnawe with her teith. Chā said the fyle to her. If thou byte and gnawe me yet walte thou do me no hurt but thou shalt hurte thy selfe

The fourth boke?

for by my strength al þe Þron is play-
ned. And therfore thou art a foole to
gnawe on me, for I tel the þe no euill
may hurt ne damage another euill ne
no wicked may not hurt another wyc-
ked, ne also the harde agaynste the
harde, for one harde shall not breake
another, ne two enuyous me shall not
both ryde vpo one Ass. Wherefore þe
myghty & stronge must loue hi which
is as myghty & as stronge as hi fele.

¶ Of the wolues and the Shepe.

Whā men haue a good hed, & a
good defensour or a good ca-
pitayne they ought not to leue hi, for
he that leueth & repenteth hym after-
warde of it, as Esop reherseth to vs
a fable. Of the Shepe which had war
and discencyon with the Wolues, &
bycause that the Wolues made so
stronge warre agaynste the Shepe.
The shepe than toke for theyr helpe
the dogges and the wether, also, and
than

thā was the bayttayle of the shepe so
great & so stronge & fought so victo-
ryously agaynst þe Wolues that they
put thē to flyght. And whā þe wolues
saw the strength of their aduersaries
they sent an embassatour toward the
Shepe for to haue peace with them,
the which embassatour sayde to the
shepe in this maner If ye wil geue vs
the dogges, we shal swere vnto you
that we shal neuer kepe ne holde war
agaynst you. And the shepe answered
if ye wyl swere we shalbe contēt. And
thus they made peace togyther, but þe
wolues kyled the dogges which were
captaynes of the Shepe. Wherefore
whā the lytel & yonge wolues were
growen in theyr age they came to ech
part & contrpyed & assēbled thē togy-
ther, & all in one accorde & wyl sayde
to their aūcestours & fathers we must
eat vp al the shepe. And their fathers
answered and sayde to them we haue
made

The thyrde boke.

made peace wth them. Neuertheles
the yonge Wolues brake the peace &
ran fyerly vpon the Shepe and theyr
fathers after the, & thus bicause y the
Shepe had deliuered the dogges to
y wolues which were their captaynes
they were al destroyed & deuoured by
the Wolues. Therfore it is good to
kepe wel his captayne which may at
nede socour & helpe, for a true frēd at
nede is better thā a Realme, for if the
Shepe had kept w thē the doggs the
wolues had not deuoured the. wher
fore it is a sure thyng to kepe wel the
loue of hys protectour & good frende.

¶ Of the Man and the wood

HE that gyueth ayde & helpe to
his enmy is cause of his owne
deth, as reherfeth this fable of a man
which made an Axe, after that he had
made his Axe asked of the trees. Ye
trees gyue me an handell, & the trees
were content. And whā he had made
faste

fast his handel to the Axe, he begā to cutte & thzowe downe to the grounde al the trees, wherfoze the ore & Althe sayde. If we be cut it is well ryghte and reasō foz of our owne selfe we be cutte and thzowne downe. And thus it is not good to put him selfe into y daunger and lubiection of his enemy ne to helpe him to be adomaged as thou mayst se by this presente fable. Foz men ought not to gyue the staffe by y which they maye be betyn with.

¶ Of the wolfe and the Dogge.

Lybertye oz fredome is a thyng e muche swete, as Esope reherseth a fable of a wolfe and a dogge whiche by chaunce met togyther wherof the wolfe demaunded of the Dogge wherof art y so fat & so pleasaūt. And the dogge answered to hi. I haue wel kept my Lord's house, & haue barked at the theues which cam into y house of my mayster. Wherfoze he and his

¶.iii. many

The thyrde boke.

meany gyue to me plentye of meate:
wherof I am fat & pleasaunt, and the
wolfe sayde to hym. It is well sayde
my brother, certaynly seynge þ̃ art so
wel at thy ease & farest so wel I haue
great desyre to dwel with the to þ̃ en-
tent that þ̃ and I make but one diner
wel sayd þ̃ dogge come on with me if
thou wylte be as wel at thyn ease as
I am & haue þ̃ no doubte of nothyng.
The wolfe went w̃ the dogge and as
they went by the waye the wolfe be-
helde the dogges necke whiche was
al bare of here and demaunded of the
dogge and sayd. My brother why is
thy necke so bare. And the dogge an-
swered, it is bycause of my great co-
ler of pr̃on to the whiche dayly I am
fastned & at night I am vnboūde for
to kepe the house the better. Thā said
the wolfe to the dogge. To be boūd I
nede not, for I þ̃ am in lybertye wyl
not be put in subiectiō. And therfore
for

of Esop's Fables. Fo. lxxxxi.

for to fill my bely I wyll not be sub-
iect, yf þe be accustomed to be bounde
contynue thou in it, & I shall lyue as
I am wont & accustomed. Therfore
there is no ryches greater nor more
of valew thā is lyberty, for lyberty is
better thā al the golde in the worlde.
Of the hādes the fett & the mānes bely

Howe shal one do any good to a
nother þ which can do no good
to his owne selfe, as thou mayst se by
this fable of the fete & the handes
which somtyme had great strife with
his bely saying, al þe we cā oz may get
with great labour thou eatest it & yet
thou doest no good, wherfore þe shalt
no more haue nothing of vs. And we
shal let the dye for hūger, & thā whan
the bely was emptie & soze hūgry she
began to cry and sayd alas I dye for
hūgre giue me somwhat to eat and þe
fete & the handes sayde, thou gettest
nothyng of vs. And bicause that the

M.iiii.

bely

The thyerde boke

bely myght haue no meat þ̄ condytes
thoroughe the which the meat passeth
became smal & narowe, & within fewe
dayes after the fete & the hādes for þ̄
feblenesse which they felte wolde thā
haue gotten meat for þ̄ byly, but thā
it was to late for the condutes were
ioyned togyther. & therfore þ̄ lymmes
myght do no good to other, that is to
wet the bely. And he þ̄ gouerneth not
well his bely w̄ great payne he may
holde þ̄ other lymmes i their strength
and vertue. ♣ Wherfore a seruaunt
ought to serue well hys mayster to
thende that his mayster holde & kepe
hym honestly & to receyue and haue
good rewarde of him whan his may-
ster shall se his faythfulnesse.

¶ Of the Ape and the Foxe.

Of the poze, and the ryche Escop
reherseth a fable of an Ape whi-
che prayed the Foxe to lene him some
of his great tayle for to couer hys but-
tocks

tockes therewith, sayeng thus to him. What dothe thy longe tayle auayle the, it auayleth the nothyng but letteth þ. And þ which lettereth the shalbe good for me. The Fox layd to him, I wolde that it were yet léger. For rather I wolde le it al fouled & dagled than it shulde bere to þ suche honoure as to couer thy foule buttockes therw. And therfore gyue nat thou that thinge of which thou hast nede of, to the ende that thou lacke not of it.

¶ Of the Marchaunt and the Ass.

MAny one be traueilled after their deth. Wherfor men ought not to desyre theyr owne death as Esope reherseth this fable of a marchaunte which led an Ass laden to þ market, and for to be lone at market he bette his Ass & soze prycked him, wherfore the poze ass wysshed and desired his owne deth wenyng to him þ after his deth he shuld be i rest. And after that

The thyrde boke.

he was well beten & chased he dyed.
And his mayster made hi to be flayne
and of hys skyn he did make Tabours
which ben euer bete. ✥ And thus for
what payne that men maye haue du-
rynge theyr lyfe they ought not to de-
spyre ne wyshe theyr death. For many
there be þat haue greate payne in this
worlde that shall haue greater in a-
nother worlde. For a man hathe no
rest for the death but for his merytes.

¶ Of the Harte and the Oxe.

O Help for to fle non is assured to
escape the daunger. Wherof he
speth as is shewed by this fable. Of
an Hart which ran befoze the dogges
to thende that she shuld not be taken
he fled into the fyrst towne þat he founde,
and entred into a stable where as ma-
ny Oxen were, to whom he said. The
cause why he was com there prayge
the swetly that they wolde saue hym.
And the Oxen sayd thus to him alas
poore

of Esope Fables. Fo. lxxxxiii.

poze Harte thou art among vs euill
rescued. Thou shuldest be moze sure
in the felde for yf thou be perceyued
or sene in the Orcherde or els of our
mayster certaynly thou art but dead.
Alas for pytye I praye you yf ye will
hyde me within your Rack that I be
nat perceyued and at night I sha go
hens and shal put my self into a sure
place. And anone the seruautes came
for to gyue hay to the Oxen, & whan
they had done they wēt their way and
saue not the Harte wherof the Harte
was greatly reioysed wenige to haue
escaped the peryl of deth he than ren=
dyed thanks to the Oxē. And one of
the Oxen sayde to him. It is easy to
escape out of the handes of the blynd
but it is dyffycult to escape from the
handes of him that may wel se. For if
our mayster come hyther which hath
moze thā a hūdreth eyen certaynly y
art but deed yf he perceyue y. And yf
he

The thyrde boke.

he se not certaynly thou art saued & shal go furth on thy way suerly. The mayster within a Mozte whyle after went into the stable. And after he demaunded to se þ̄ hay which was before his Oren. And him selfe went & felte of it, and as he felte the hay he felte þ̄ hornes of the Hart with his handes. and to him selfe he said, what is this that I fele here. And beynge dreedfull called al his seruaūtes & demaunded howe þ̄ Hart came there, & they said to him. My lord we knowe nothyng therof. Than the lord was ful glad and made þ̄ Hart to be taken & slayn and the lord made a great feast for to haue eat him. Therfore it hapneth oft tymes that he which supposeth to flye: is taken and holdē with the lace or net, for he þ̄ flyeth away is in great peryl. wherfore men oughte well to kepe them selfe from doyng of such thynges wherby he nede not to fle.

Of

of Esope Fables. Fo.lxxxviii.

C Of the Fallace of the Lyon, and of
the conuersacyon.

The conuersaunt with folke of
euyl lyfe is a thing much perplu-
lous as Esope reherseth a fable of a
Lyon ryght strong & myghty which
made hi selfe kynge for to haue great
renoume and glozy. And from thens
furthe he began to chaunge his con-
dicions & custome shewyng him selfe
curtes, and swore that he shulde hurt
no bestes but shuld kepe the agaynst
euery one. And of this pmyse he repe-
ted him bycause it is much diffyculte
and harde to chaunge his owne kynd.
And therfore whan he was angry he
ledde with him some smal bestes into
a secret place for to eat & deceyue the.
And he demaunded if his mouth stanke
or not. And they said y it stanke, & all
they which answered not, he kylled &
deuoured them al. It hapned y he de-
maunded of y Ape if his mouth stank
or not

The thyrde boke.

oz not. And the Ape sayd no, but that
it smelled lyke bawme. And than the
Lion had shame to sle the Ape, but he
foude a great falshed for to put hym
to deth, he fayned to be seke & comaū-
ded þ̄ al leches & surgeōs shuld come
to him, whā they were come he com-
maūded thē to loke hys vryne, whan
they sawe it, they sayd to him. Syr ye
shall sore be hole, all is at your com-
maūdement, & the Lyō answerd alas
ryght fayne I wolde eate of an Ape.
Certaynly sayd þ̄ surgyon þ̄ is good
meat. Thā was the Ape set for, & not
wstandyng þ̄ he worshypfully spake
& answered to the kyng, þ̄ king made
hym to dye & deuoured hī. Therfore
it is perylous & harmfull to be in the
felowshyp of a tyrant, for be it euil oz
good he wyl ete & deuour euery thige
and ryght happy is he þ̄ may escape
from hys bloody hādes, & þ̄ may eschew
& sle the felowshyp of the euyl tyrant.

Thus

of Esope Fables. Fo.lxxxxv

Thus endeth the thyrde
booke of Esope Fables. And here be-
gynneth the fourth booke. Wherof
the fyrst fable maketh inuention
of the fowe and of the
Raysyns.

It is not wyse to desyre a
thyng whiche he may not
haue as reherseth this pre-
sent fable of a fowe which
loked and behelde þe raysyns þe grewe
vp on a hye vyne which he much de-
syred. And whan he sawe þe he myght
get none, he touned his sorowe into
ioy & said these raysyns be sower, & if
I had some I wold not eat the. And
therfore he is wise þe sayneth not to de-
syre þe thyng whiche he may not haue.

Of the Vvesyll and the Ratte.

Wysdom is better than strength as
reherseth to vs this fable of an
olde wesyll þe which myght nomore
take no Rattes. Wherefore she was
ofte

The fourth boke.

oft sore hūgry & thought þ̄ he shuld
hyde her selfe with in the floure for to
take the Rattes which came there for
to eat it. And as the Rattes came to þ̄
floure she toke & eat thē eche one after
other. And as the olde Rat of al per-
ceyued & knewe her malyce, he sayde
thus in him selfe. Certaynly I shall
kepe me wel from þ̄. For I know wel
al thy malyce & falsshed. And therfore
he is wyle that scapeth the wyt & ma-
lice of euil folk by wyt & not by force.
Of the wolfe the Sheperde & the hūter

Many folke shewe them selfe good
wordes whiche are full of great
fātalyes as reherseth this fable of a
wolfe which fled before the Hunter
and as he fled he met with a Shepherd
to whom he sayd. My frende, I pray
the þ̄ thou tel not to him that folow-
eth me which way I am gone, and þ̄
Shepherd sayd to hi, haue no drede
ne fere nothyng for I shall shewe to
hyu

him another way. And as the Hunter came, he demaunded of the Shepherde if he had sent the wolfe, & the Shepe herde both with his hed and with his eyen shewed the hunter y^e place wher the wolfe was & wyth the hande and the tonge shewed all y^e contrary. And incōtinent the hūter vnderstode him well, but the wolfe whiche perceyued wel al the feined maners of the Shepe herde fled away. And within a lytell whyle after the Shepeherde encountered & met with y^e wolfe, to whom he sayd pay me for that I haue kept the secret. And thā the wolfe answered to him in this maner. I thāke thy hands and tonge, & not thy hed ne thyn eyen for by thē I shuld haue ben betrayed yf I had not fled away. And therfore men must not trust in him that hath two faces & two tonges, for such folk is lyke & semblable to the Scorpion which anointeth with his tonge and

A.i.

pycketh

The fourth boke.
pycketh soze with his taylor.

C Of Iuno the Goddes, the Pecoche
and the Nyghtyngale.

E Very one ought to be content of
kynde, and of such good as god
hath sent him, wherof he muste vse it
iustly. As is rehereth vnto vs by thys
fable of a Pecoche whiche came to
Iuno the goddes & sayd to her. I am
heuy and sorowful bicause I can not
syng as well as the Nyghtyngale,
for euery one mocketh me & scorneth
me bicause I cā not syng. Thā Iuno
for to comforte hym, sayde, thy fayre
fourme and beautie is fayrer & more
worthy & of greater praysyng thā the
sōge of the Nyghtyngale for thy fe-
thers and thy colour ben resplendys-
shyng as the precyous Ameraude.
And there is no byrde lyke to thy fe-
thers ne to thy beautie, & the pecoche
sayd thā to Iuno, all this is nought,
syth I cā not syng, & than Iuno sayd
agayne

of Esope Fables. Fo. xcvi.

agayne thus to y^e Decocke for to content him. This is the dyspolycyon of the gods, which haue gyue to epyther of you one propriete, and one vertue such as it pleaseth them as they haue gyuen to the faire beautie wth goodly fetters, so they haue gyue to y^e Prygh tyngale fayre & plesant song. And to al other byrdes one qualite wherfore euery one muste be contente of that, that he hath, for the myserable auaricio⁹, the more gooddes that they haue the more they desyre to haue.

Of the panthere & the Vylaynes.

Euery one ought to do wel to the straunger and forgyue to the myserable. As reherseth this fable of a Panther whiche fell into a pyt. And whan the vylayns or Churles of the countre saw her, some of them began to smyt on her and the other sayd forgyue & pardon her for she hath hurt no body & ther were other that gaue

The fourth boke

to her bread, & another sayd to the bylains beware that ye sle her not. And bycause þ̃ they were al of diuers wyl euery one of thē went and retourned home agayne wenyng that she shuld dye within the sayd pyt but by lytell and lytell she clymed vp & wēt to her house & made her to be wel medycyned i so much that she was sone hole. And withi a whyle after she hauinge in her memozy the great iniury that had ben done in her, went agayne to þ̃ place wher she had ben hurt & soze beten and began to kil and sle al bestes which were ther about & put þ̃ shepeherde and swyneherdes & other whiche kept bestes al to flyght, she brent the cozne and many other euyl & gret harme she did there about, and whan the folke of the coũtry saw the great damage that she dyd to thē, they cam towarde her prayenge that she wold haue pyte on them, & to them she answered

swered in thys maner. I am not com
hyther to take vengeaunce on them
which haue had pytve & myserycorde
of me, but onelp on thē y wolde haue
slayne me. And for the wycked & euyl
folke I recyte thys fable to thend that
they hurt no body, for if al y bylayns
had had pytie one as wel as another
of y poze Bāther oz serpēt which was
a straunger & myserable as much as
he was fallē into y pyt the forsayd e-
uyl and damage had not come to thē.

C Of the Bochers & the wethers.

Than a lynage oz kyurcd is indif-
ferente in diuision not lyghtlye
they shal do any thing to their salute
As reherseth this fable of a Bocher
whiche entred within a stable full of
wethers. And after as the wethers
sawe hi. None of thē sayd one worde.
And the Bocher toke the fyrst that he
foude. Than the wethers spake al to-
gyther, & sayd let hi do what he wyll.

R.iii.

And

The fourth boke

And thus the bocher toke the all one after another saue onely one. And as he wolde haue taken the last, & poze wether sayde to hym. Justly I am worthy to be taken bycause I haue not holpe my felowes. For he that wyl not helpe ne comfort other ought not to demaunde or aske helpe ne comforte. For vertue whiche is vnyed is better than vertue seperate.

E Of the Fauconer and the byrdes.

The wyse ought euer to obserue and kepe the good counsel. And in no wyse they oughte not to do the contrary. As reherseth this fable of the Byrdes which were ioyful and glad. As the pryntypine came bicause that they nestes were than all couered w leues. And incontynent they behelde and saw a Fauconer which drest and laide his laces and nettes for to take them, & than they sayde all togyther ponder man hath pitie on vs for whā he

he behelde vs, he wepeth. And þ̃ par-
trich which had experimēted & assay-
ed all the deceytes of the sayd fauco-
ner, sayde to theym, kepe you all well
fro the sayd man and fle hys into the
eyre for he seketh nothing but the ma-
ner for to take you, for yf he take you
he shal eat & deuour you, or to þ̃ mar-
ket he shal bere you for to be solde, &
they that beleued his counsell were sa-
ued. And therfore they whiche beleue
good counsell are deliuered outte of
theyr perylls, & they whiche beleued
it not be euer in greate daunger.

Of the true man the Lier and the Ape.

In þ̃ time passed men praised more
the folke ful of lesynges & falsched
than the man ful of truth the whiche
thyng regneth greatly vnto thys day
as we may se by thys present fable of a
true man & a lyer which went both to-
gyther through the countre & so longe
they went togyther by their iourneys

¶.iiii.

that

The fourth boke.

that they came to the pryncce of the
Apes and the kynge of y Apes made
them to be take & brought befoze hi,
and he thus beyng where as he sat in
his maiestye lyke an Emperour and
all his Apes about him as y subiects
be about theyr Lorde wolde haue de-
maunded, and in dede demaunded of y
lyer, and sayd who am I, and the lyer
and flatterer layd to him. Thou arte
Emperour & kynge and the fayrest
creature that is in erth, and after the
kynge demaunded of him againe, who
be these which be aboute me. And the
lyer answered. Syr they be youre
knyghtes, & your subiects for to kepe
your person and your Realme, & thā
the kynge said thou art a good man.
I wyl that thou be my great steward
of my householde and that euery one
bere to the honour & reuerēce, & whā
the mā of truth harde al this, he sayd
in hym selfe . yf this man for to haue
made

made lyes is so greatly enhaūsed thā
 by greater reason I shalbe moze woꝝ
 mypped & enhaūned yf I say truth.
 And after the kyng dyd aske the true
 man & deinaunded of him & said, who
 am I & al that be about me, & thā the
 true man answered thus to him, thou
 art an Ape and a beest ryght abhomy
 nable, & all they which be aboute the
 are lyke and semblable to the. Than
 the kyng cōmaūded that he shuld be
 broken & toꝝne with teth and clawes
 and cut all in peces. And therfore it
 hapneth oft y the liers & flatterers be
 enhaūced, & the true men be set lowe
 put backe. For oftē tymes for satenge
 truth men lese theyꝝ lyues the whiche
 thyng is agaynste Iustyce & equite.
 Of the Horſe the Hūter and the Hart.

NOne oughte to put hym selfe in
 subteccion for to auenge hym on
 other, for better it is not to submytte
 hym selfe than to be submytted. As re-
 herſeth

The fourth boke.

herseleth a fable of an Hozse which en-
uyed an Hart bicause he was fayrer
thā he. And the Hozse by enuye went
vnto an Hūter to whom he said in thys
maner. If y wylte beleue me we shall
this day take a good pray, lepe vpon
my backe and take thy sword and we
shall chase the Hart, & thou shalt hyt
him w thy sword and kyl him and so
thou mayst eat him and sel his skyn.
And thā the Hūter moued by auarice
demaūded of the Hozse sayeng, thyn-
kest thou by thy fayth y we may take
the Harte of whome thou speakest to
me of, and the Hozse answered thus
suffysle y for hereto shall I put al my
dylgence and al my strēgth, lepe on
me & do after my counsell & than the
Hūter lept forthwith vpon the Hozse
backe, and the Hozse began to ron af-
ter the Hart, & whā the Hart sawe hi
come he fled, bycause that y Hart ron
faster thā the hozse did he escaped fro
them

them and saued him, & than whan the
Horse sawe and felt him much wery &
that he myght nomore ren, he sayd to
the Huter in this maner, light fro my
backe for I may bere y no more, and
I haue myst of my pray. Than sayde
the Huter to the Horse, leynge y arte
entred into my hand, yet shalt y not
escape thus fro me thou hast y bridel
in thy mouth wherby y maist be kept
styl & arested, and though y wylt lepe
the sadel Mal kepe me, & if thou wylt
cast thy fete fro y, I haue good spors
for to constrayn the & make the to go
whether thou wylt or not where as I
wyl haue the. And therfore kepe thy
selfe well that thou shewe not thy self
rebellous vnto me. Therefore it is
not good to put & submytte hym selfe
vnder the handes of other wenyng
therby to be auenged of him agaynst
whoe me may haue enuy, for who sub
mytteth him selfe vnder the myght of
other

The fourth boke
other he byndeth hym selfe to him.

C Of the Assse and the Lyon.

The great callers by theyr hyghe
and loude crye suppose to make
folke aserde as recyteth this fable of
an Assse which sometyme met with a
Lyon to whom the Assse sayd. Let vs
clyme vpon a mountayne and I shal
shewe the howe the Bestes be aserde
of me. And the Lyon began to smyle
and answered to the Assse. Go we my
brother, & whan they were vpon the
top of the hyl the Assse began to crye &
the Foxes & Hares began to fle, and
whā the Assse sawe thē fle he sayd to y
Lyon. Seest y not howe the Beestes
diede & doute me. And the Lyon sayd
I had also ben fereful of thy voyce if
I had not knowne verely y thou art
but an asse. And therfore mē nede not
to dout him y auauſeth hi selfe for to
do y, that he can not do, for God kepe
the Wyne fro the Wolues. He allo
men

of Esope Fables. Fo.C.ii.

men nede not to dout for his noyse ne
for his hrectye.

C Of the Hauke & the other Byrdes.

The Ypocrytes make to God a
berde of strawe as reherseth thys
presēt fable of an Hauke which some
tyme sayned that he wolde haue cele-
brat, made & holdē a natyl or a great
feast, the which shuld be celebrat wīn
a temple and to thys feast & solemnitye
he inurted and somoned all the small
Byrdes to the which they came. And
incōtynent as they were al come to þ
feast & entred ito þ temple, the hauke
shet þ gate & put thē al to deth one af-
ter another. And therfore this fable
sheweth to vs how we must kepe our
selfe fro al thē which vnder fayre se-
mige haue a false hert, & those bē ypo-
cryts & deceyuours of god & þ world.

C Of the Foxe and the Lyon.

Fayre doctryne taketh in him selfe
that is chastysed by the peryl of o-
ther

The fourth boke,

ther as reherfeth this present fable of
a Lyon which somtyme fayned hym
selfe feke, & whan the beftes knewe þ
the Lyon was fycke they wold go all
to vylte & fe him as they: kyng, and
incontinent as the beftes entred into
his houfe for to comfort hi he deuou-
red them. And whan the foxes were
come to the gate for to haue vylted
the Lyõ they knewe wel the fallace &
falshed of the Lyon and saluted hym
at the entre of þ gate & entred not w
in, and whā the Lyon fawe that they
wolde not entre into his houfe, he de-
maunded of thē, why they wolde not
come in, & one of þ foxes laid to him,
we knowe well thy traces, that al the
beftes which haue etred ito thy houfe
came not out agayne. And alfo yf we
entre within we fhulde nomoze come
out agayne. And therefore he is well
happy that taketh enfample by hurt
of other. For to entre into the houfe
of a

of Esope Fables. Fo. C.iii.
a great lorde it is facyl but for to cōe
out of it agayne it is much dyffycyll.

C Of the Asse and the VVolfe

T No euyl man fawth ne trueth
ought neuer to be adioyned. As
men maye well se by thys fable of a
wolfe which dyspyred an Asse which
was ryght lykke the which wolfe be
gan to sele & touch hym, and deimaun
ded of him & layde. My brother and
frende where aboute is thy soze, & the
Asselard to hym, there as þe touchest.
and thā the wolfe sayninge to helpe
him began to byte & smyte him. And
therfore me must not trust flatterers,
for they do one thyng & say another.

C Of the Hedge Hogge and the thre
lytell Kyddes.

I behoueth not to the yonge & ly-
tel of age to mock ne scozne theyr
elders as reherseth this fable of thre
lytell Gotes whiche mocked a greate
Hedgehog which fled befoze a wolfe
and

The fourth boke.

and whā he perceyued the scoynnge
of them he sayd to thē A poze fooles
ye wot not wherefore I se, for yf ye
wyste and knewe wel the inconueniēt
and peryll ye wolde not mocke at it.
And therfore whā mē se a great and
myghty be ferefull and doutous, the
lesse oz lytel ought not to be assured,
for whā a towne is taken and gotten
by fortune oz warre the cōūtre about
is not therfore the moze acertayned
but ought to tremble and shake.

¶ Of the Man and the Lyon.

MEn ought not for to beleue the
paynter, but the trueth, and the
dede. As men may se by this presēt fa
ble of a mā a Lyon which had strife
together a were in great dyscencion
for to wete and knowe which of them
both was moze stronger, the mā sayd
that he was moze strōger thā yē Lyon
and for to haue his sayinge verifeyed
he shewed to yē Apon a ppycture wher
as a

of Esope Fables. Fo.C.iij.

as a man had vyctorye ouer a Lyon
as of þ picture of Sampson þ strōge
Thā sayd the Lyon vnto the man, þ
the Lyō coulde make þ pycture good
and true it had be here paynted howe
the Lyon had, had vyctory of þ man,
but nowe I shal shew to the, the very
and true wytnesse therof. The Lyon
led thā þ mā to a great pyt, and there
they fought together, but þ Lion kest
the man into the pit, & submitted him
to his subiection & sayd, þ man nowe
knowest þ all the truth, whiche of vs
both is stronger. And therfoze at the
wozk is knowē þ most subtyl wozer.

¶ Of the Camell and the Flye.

HE that hath no myghte oughte
nat to prayse hi selfe of nothige
as reherseth this p̄sent fable of a Ca-
mell which had great charge oꝝ bur-
den. It hapned that a fle bycause of
the Camels here lept to the backe of
the Camell & made her to be bozne of

D. j.

hym

The fourth boke

him all the daye. And whan they had made a great way & that the Camell came at enen to the lodge & was put in stable, the Flye lept fro him to the grounde besyde the fote of y^e Camell, and after she sayde to the Camell, I haue pytye of y^e and am come downe fro thy back, bicause I wold no more greue ne trauayle the by the berynge of me, and y^e Camell sayd to the Flye. I thāke the, howe be it that I am nat soze laden of the. And therfore of him which may neyther helpe ne let men, nede nat make greate estymacyon of.

¶ Of the Aunt & the Sygall or Creket.

IT is good for euery man to pur= uay him selfe in the Somer seasō of such thinges wherof he shall haue nede in wynter as y^e mayst se by this present fable. Of the Sygall whiche in the wynter tyme went & demaunded of the Aunt some cozne to eat. And thā the Aunt sayde to y^e Sygal, what hast thou

thou done all the somer last past, and the Sygall answered I haue songe. than sayd y Aunt to her, of my cozne thou gettest none. For if y hast songe all y somer, go daunce al the wynter. And therfore ther is one tyme ordey= ned to do some labour & worke. And one tyme to haue reste. For he that worketh nat ne dothe no good shall haue ofte at hys teth great colde and lacke at his nede.

¶ Of the Pylgryme and the Swerde,

A Ceuyl man may be cause of the perdyng oꝛ losse of many folke As reherseth this pꝛesent fable of a Pylgryme which founde in hys way a swerde. And he asked of the swerde what is he that hath lost the. And the swerde answered to the Pylgryme. A man alone hath losse me. But many one I haue lost. And therfore an euyl man may wel be lost, but oꝛ he be lost he maye well let many one. For by=

The fourth boke
cause of an euyl man may come in a
countre many euylles.

¶ Of the Shepe and the Crowe.

MEN oughie nat to do iniurye ne
molestarie y^e poze innocentes ne
the symple As reheriseth this p^rcient
fable of a Crowe whiche let her selfe
vpon y^e backe of a Shepe. And whan
the shepe had bozne her a great whyle
she sayde to her: thou shalte kepe thy
selfe well to let y^e vpo a Dogge. And
than the Crowe sayde to the Shepe.
Thynke thou nat poze innocent that
I wot well with whom I play, for I
am olde & malycyous and my kynde
is to let al Innocentes, & to be frende
vnto y^e euyl. And therfoze this fable
sheweth playne how there be folke of
suche kynde y^e wyl do no good worke
but only let y^e innocēt & symple folke.

¶ Of the Tre and the Rede.

NOne ought to be proude agāst
his lord, but oughte to humble
him

of Esope Fables. Fo. C. vj.

hym selfe towarde hym as reherseth
th^e fable of a great Tre which wolde
neuer bowe for no wynde, and a Rede
which was at his fete bowed hi selfe
as muche as y^e wynde wolde, and the
Tre saide to hym, why dost thou nat
stande styl as I do, & the Rede answe
red I haue nat y^e myght whiche thou
hast, and the Tre sayde to the Rede
proudly. Than haue I moze strenght
than thou. And anone aft there came
a great wynde whiche threwe downe
the sayd great Tre to y^e grounde, and
the Rede abode styl vp. For y^e proude
shal alwaye be throwne downe and y^e
humble shal be enhaūced. For the rote
of al vertue is obedyēce & humylyte.

Thus endethe the fourthe
boke of the subtyll fables of Esope.

And here begynneth y^e fyfte boke

Wherof the fyyst fable maketh

mençyō of y^e Hule y^e Wolfe

and the fore.

The fyfte boke



En call many folke Asses þe
be very subtyll & wyle, and
iuche wene to knowe much
and to be great clerk; that
is but Asses. As it appereth by this
fable of a Mule whiche eat grasse in
a medowe nere to a greate foreste to
whome came a Fox which demaunded
of him & sayd what art thou, and the
Mule answered. I am a beest, and þe
Fore sayd to him I do nat aske of the
that thyng, but I aske who was thy
father, & the Mule answered my great
father was an hoxse, & the Fore sayde
agayne. I do nat aske the that, but
only þe thou tel me what is thy name.
And the Mule sayde to the Fore I
knowe nat bycause I was lytel whā
my father dyed, neuertheles to thend
that my name shulde nat be forgotten
my father made it to be wyttē vnder
my left fote behinde wherfore if thou
wylt my name knowe go thou & loke
vnder

vnder my fote. And whā the Fox vn-
derstode the falsched of the Mule he
went agayne to the forest & met with
the wolfe to whom he sayd. Ha mys-
chaunt beest what doest þ here, come
w me, and into thy hande I shal put
a good pray, loke in yonder medowe
ther þ shalt fynde a good fat beest, of
the whiche thou mayst be fylled, and
the wolfe entred into þ medowe and
fōude there the Mule of whome he de-
maūded & sayd who art thou and the
Mule answered to the Wolfe I am
a beest. And þ Wolfe sayd to him ths
is nat that, that I aske of the, but tel
me howe þ art named, and the Mule
sayde I wot nat but neuertheles yf þ
wylte knowe my name þ shalte fynde
it wyrtten vnder my left fote behinde
Than þ wolfe sayde I pray the that
thou wytsaue to shewe it me, and the
Mule lyfte vp his fote, & as þ wolfe
beheld & loked in the fote of þ Mule.

The fyfte boke

The mule gaue him such a stroke w
his fote befoze his foꝛheade þ almost
the bꝛayne fel out of his hed. ✱ And
the fox which was win a bulshe and
saue al the maner he began to laugh
and mocke þ wolfe, to whom he sayd.
Foule beest thou wotest well that þ
canst nat rede. Wherfoze cūyl therof
is come to the, thy selfe is cause of it.
Fox none ought nat to take vpo hym
to do that, that is impossyble to him.
¶ And therfoze many be deceyued
that take vpon them to do that, that
they can nat skyl of.

¶ Of the Bore and the VVolfe.

THere be some that pꝛesume to be
greate loꝛdes & dylpꝛayse theyꝝ
parentꝝ þ at the last become poze and
talle into great dysshonour As thou
mayst se by thꝝ pꝛsent fable Of a Boze
which was amonge a great herde of
swyne. And foꝛ to haue loꝛdshype and
domynacyon ouer all them he began
to make

to make a greate rumoure, & shewed
his greate teth for to make the other
swyne aferd. But bicause they knewe
hym they set noughte by him wherof
he was muche dyspleased, & wolde go
into a herde of shepe and lambes and
whan he was ther, he began to make
a greate run our & shewed his greate
teth. And whā þe Lambes harde him
they were soze aferd & begā to shake
for fere. And than sayd the Boze win
him selfe, here is the place wherin I
must abyde & dwell, for here I shalbe
greatly worshypped, for euey one
quake for fere of me. Than came the
Wolfe thether for to haue rauysshed
some praye & the lambes began all to
fle. But þe Boze as proude wolde nat
stozz him, ne go fro þe place bicause he
supposed to be lord, but the wolfe
toke him and bare him into the wood
for to eat him. And as þe Wolfe bare
hym it hapened that he passed befoze

The fyfte boke

the herde of swyne, which þe Boze had
leste. And than whan the Boze per-
ceyued and knewe them, he prayed &
cryed to thē, that for the loue of god
they wolde helpe him, and that wout
they? helpe he were but dead. And thā
the swyne all of one assent & one wyll
went & recouered they? felowe and af-
ter slewe the Wolfe. And þe Boze was
delyuered and saue him amonge the
swine and that al his dout & fere was
gone he began to haue vergoyne and
shame bycause that he was thus de-
parted & gone fro hys felowshyp and
sayd to thē, my bzetherne & my frende
I am well worthy to haue had thys
payne bycause I was gone & depar-
ted fro you. And therfoze he that is
wel let him kepe him wel, for such by
his pryde despyeth to be a great lord
whiche ofte falleth in great pouerte.

20 Of the Foxe and the
Cocke.

Often

Ofentimes much spech hurteth
As reherseth this fable. Of a
Fore whiche came towarde a Cocke
and sayd vnto hi. I wolde fayne wete
if thou canst synge as well as thy fa-
ther coulde. And than the Cocke met
his eyen & began to crye & synge, and
thā the Fore toke & bare him a waye,
and the people of þ̄ towne cryed and
sayd the For bereth away the Cocke,
thā the Cocke sayde thus to the For.
My lord vnderstandeste þ̄ nat what
the peple sayth that thou berest away
they? Cocke, tell to them þ̄ it is thyne
and nat theyrs. And as the For sayde
it is nat yours but it is myne þ̄ cocke
escaped from þ̄ For mouth and flewe
vpon a tre and than the Cocke sayde
to the For thou lvest, for I am theyrs
and nat thyne. And than the Fore be-
gan to hyt the erthe bothe with hys
mouth and hed saying. Mouth thou
haste spoken to muche, thou shuldest
haue

The fyfte boke

haue eaten the cocke had nat ben for
thyng ouer many wordes. And therfore
ouer much talkyng letteth, & to much
crowinge smarrteth. Therioze kepe
thy selfe fro ouer many wordes to
thende that thou repentest the nat.

C Of the Dragon and the Laborer.

MEn ought nat to render euyl for
good, and they that helpe ought
nat to be letted As reherseth thys fable
of a dragon which was win a Ryuer
and as this Ryuer was dymynished
of water. The Dragon abode at the
Ryuer whiche was al drye. And thus
for lacke of water he coude nat stepe
him. A laborer or velayne came than
that waye & demaunded of the dragon
and sayde, what dost thou here, & the dra-
gon answered to him, here I am with-
out water without whiche I can nat
moue but yf thou wylt bynde me and
set me on thy Ass and lede me into a
ryuer. I hal gyue to thee haboundance
of

of golde and syluer. And the belayne
 oꝝ churie foꝝ couetousnes boūde and
 led him into the ryuer. And whan he
 had vnbounde him he demaūded his
 salarpe oꝝ payment, the dragon sayd
 to hym bycause þ̃ thou halt vnboūde
 me thou wylt be payd, & bicause that
 I am nowe hūgry I shal eat the, and
 the belayne answered & sayde foꝝ my
 labour wylt thou eat and deuour me.
 And as they stryued togyther, þ̃ Foxe
 was win the foꝛest & harde wel theyꝝ
 question and dyfference cam to them
 and sayde in this maner. Sirryue ye
 nomoze togyther foꝝ I wyl accorde &
 make peace betwyxe yon. Let eche of
 you tel to me hys reasō foꝝ to wete whi-
 che of you hath ryght, & whan eche of
 them had tolde his cas the fox sayde
 to the belayne. Shewe to me howe
 thou vnboundest the dragon that I
 may gyue therof a true & lawful sen-
 tence. And the belayne put the dragō
 vpon

The fyfte boke

þpon his Assē and bounde him as he
had done befoze and the Fox demaū-
ded of the dragon, helde he the so fast
boude as þ̄ art nowē and the dragon
answered ye my lordē and yet moze
harde. And the Fox sayd to þ̄ belayne
bynde him yet moze harder. For who
that wel byndeth wel he cā vnbynd, &
whan the dragon was faste boude he
sayd to the belayne bere him agayne
where thou fyrst foude him and there
thou shalt leue hi boude as he is now
and thus he shall nat eat ne deuoure
the. For he þ̄ doth euyl, euyl he must
haue. For they shalbe punysshed of
god that do harme to the poze folke.
For who so rendzeth euyl for good he
shalbe therof rewarded.

¶ Of the Foxe and the Cat.

There is many folke which auauē
sethe ihē and saye þ̄ they be wyse
and subtyl which ben greute fooles
and knowe nothyng as reherceth ths
fable

fable Of a Fore that sometyne met
with a Cat to whom he sayd my gos-
sop. God gyue you good day, and the
Cat answered. My lozde god gyue
you good lyfe. And thā the Fore de-
maūded of him my gossop what cāste
thou do, & the Cat sayde vnto him. I
can lepe a lytell, & the Fore sayd to hī
certaynly thou art nat woꝛthy to liue
bicause that þ̄ canst nough. e do. And
bycause þ̄ the Cat was angry of the
Fores woꝛdes. He askeð and demaū-
ded of the Fox and sayd, gossop what
canst þ̄ do. A thousande wyles haue
I sayd þ̄ Fox, for I haue a sacke full
of scyences and wyles. And I am so
greate a clerke that none may begyle
ne deceyue me. And as they wer thus
spekyng togyther the Cat perceyued
a knyght compynge towarde thē whi-
che had many dogges w̄ him, & sayd
to the Fore. My gossop certaynly I
se a knyghte compynge hytherwarde
whiche

The fyfte boke

whiche ledeth with him many doggs
the whiche as ye wel knowe ben oure
encinyez. The Fox answered to þe Cat.
My gosliop þe speakest lyke a coward
and as he þe is aferde. Let them come
and care nat thou. And incōtinent as
the doggs perceyued & sawe the Fox
and the Cat they began to ronne vpon
them, and whan the Fox sawe them
come, he sayd to the Cat let vs fle my
brother. To whome the Cat answered.
Certaynly gosliop therof is no nede,
neuertheles the Fox beleued nat the
cat but fled & ran as fast as he myght
for to save him, & the Cat lepte vpon
a tre, & saued him selfe. Nowe shall
we se who shal play best for to pserue
and saue him selfe, & whā the cat was
vpon the tre he loked about him and
sawe howe the dogges helde the Fox
with theyr tethe. to whome he cryed &
sayd. O my gosliop and subtyl Fox of
the thousande wyles that þe couldest
do let

of Esope Fables. Fo.C,xii,

do let me now see and shewe to me one of them. The fox answered not, but was kylled of the dogges and y Cat was saued. And therefore the wyle ought not to dyspraise the simple for suche supposethe to be muche wyle, whiche is an ideote or very foole.

¶ Of the he Gote and the wolfe.

The feble ought not to arme him agaynst y stronge. As reherseth thys fable of a Wolfe which somtyme ran after a he gote, and y he Gote for to saue him lept vpon a Rocke, & the wolfe beleged him. And after whan they had dwelled there two or thre dayes, the wolfe began to were hūgry and the he Gote to haue thrust. And thus the Wolfe went for to eat, and y he Gote went for to drynke. And as the Gote dranke he sawe his shadow in the water. And speculynge and beholdynge his shadowe profered and sayde suche wordes within him selfe.

D.i.

Thou

The fyfte boke.

Thou hast so fayre legges, so fayre a
berde, and so fayre hornes, & hast fere
of the wolfe: if it happen that he come
agayne I shall charge him well: and
kepe hi well y he shal haue no power
ouer me, & the wolfe which helde hys
peace & harkened what he sayd, toke
hym by the one legge sayinge thus,
what wordes be these which y pferest
and sayest brother he Gote. And whā
the he gote sawe y he was takē he be
gan to saye to the wolfe. Ha my lord
I say nothyng, haue pertye on me I
knowe well that I haue offēded, and
y not wstandynge the wolfe toke him
by the necke & strāgled him. And ther
fore it is great folly whā the feble ma
keth war against y puissaūt & strōge.

¶ Of the V Volfe and the Ass.

MEN ought not to beleue lyghtly
the couicill of him to whom men
purposen to let as ye maye se by this
fable of a wolfe which somtyme met
with

of Esope Fables. Fo.C.xiii.

with an Asse, to the which he sayd. my
brother I am hūgre wherfore I must
nedes eat the. And than the Asse an-
swered hi ryght benynglyve. My lord
with me thou mayst do what þ̄ wylte,
for yf thou eatest me thou shalt put
me out of great payne. But I pray þ̄
yf thou wyl eate me. that þ̄ wetelaue
to eat me out of the hye way. For wel
thou knowest that I bring home the
Raysen from the vyne & fro the felde
home the coyne. Also wel thou know-
est þ̄ I bere home wode fro the forest
And whā my master wyl edyfie some
burydunge I must go fetchen þ̄ stones
from the mountayne. And at the other
part I bere the coyne vnto the mylle.
And after I bere home þ̄ meale. And
for a shorte conclusyon I was borne
in a curled houre for to al payne, and
to all great labours, I am submyt &
subiecte to it for the whiche I wolde
not that þ̄ eat me here in the way for

P.ii.

the

The fyfte boke

the great vergoine & shame that ther
of myght come to me. But I praye &
instantly requyre the that thou wylte
here my counsell whiche is þ we two
go into the forest & thou shalt bynde
me by the brest as thy seruante and
I shall bynde the by the necke as my
maister and thou shalt lede me before
the into the wode whersoever þ wylt
to thende that moze secretly þ eat me
to the whiche counsell the wolfe ac-
corded and sayd. I wyll wel that it be
done so, & whan they were come into
the forest, they bounde eche other in þ
maner as is aforesaid. And whā they
were so boude, the wolfe sayd to the
Assle, go where thou wylt & go before
to shewe the way, and the asse wente
before & led the wolfe into the ryght
way of his maisters house and whan
the wolfe began to knowe the waye
he sayd to the Assle we go not þ ryght
way, to the which the Assle answered.

My

My lord say not so, for certainly this
is the ryght way. But for al that the
wolfe wold haue gone another way.
Neuerthelesse the Ass led him to the
house of his mayster. And as hys
maister & al hys meny saw how the asse
drew the wolfe after him & wold haue
entred into the house they came oute
with staues & clubbes & smote on the
wolfe. And as one of the wold haue
smytten a great stroke vpon the wolfes
hed, he brake the corde wherw he was
boude & so escaped and ran vpon the
moūtaine sore hurt & betyn. And thā
the asse for the great ioye he had of
that he was so scaped fro the wolfe he
began to synge, and the wolfe whiche
was vpon the moūtaine hard by voyce
of the Ass, he began to say to hi selfe
thou mayst cry & call, for I shall the
well kepe another tyme that thou shalt
not bynde me as thou hast done but late
a go and therfore it is a great foly to

The fyfte boke

the great vergoine & shame that ther
of myght come to me. But I praye &
instantly requyre the that thou wylte
here my counsell whiche is þ̄ we two
go into the forest & thou shalt bynde
me by the brest as thy seruante and
I shall bynde the by the necke as my
maister and thou shalt lede me before
the into the wode whersoever þ̄ wylt
to thende that moze secretly þ̄ eat me
to the whiche counsell the wolfe ac-
corded and sayd. I wyll wel that it be
done so, & whan they were come into
the forest, they bounde eche other in þ̄
maner as is aforesaid. And whā they
were so boude, the wolfe sayd to the
Assē, go where thou wylt & go before
to shewe the way, and the assē wente
before & led the wolfe into the ryght
way of his maisters house and whan
the wolfe began to knowe the waye
he sayd to the Assē we go not þ̄ ryght
way, to the which the Assē answered.

My

My lord say not so, for certainly this
is the ryght way. But for al that the
wolfe wold haue gone another way.
Neuerthelesse the Ass led him to the
house of his master. And as hys
master & al hys meny saw how the ass
drew the wolfe after him & wold haue
entred into the house they came oute
with staues & clubbes & smote on the
wolfe. And as one of the wold haue
smitten a great stroke vpon the wolfes
hed, he brake the corde wherw he was
bunde & so escaped and ran vpon the
moūtaine soe hurt & betyn. And thā
the ass for the great ioye he had of
that he was so scaped fro the wolfe he
began to synge, and the wolfe whiche
was vpon the moūtaine hard by voyce
of the Ass, he began to say to hi selfe
thou mayst cry & call, for I shall the
well kepe another tyme that thou shalt
not bynde me as thou hast done but late
a go and therfore it is a great foly to

The fyfte boke

beleue the counsell of him to whō men
wyl let & to put him selfe in hys subiection,
he that once hath begyled me, he
must kepe hi another tyme y he be not
Deceiued. For he to whō men purpose
to do some euyl turne, whē men holde
him at auantage men must put them
selfe at the vpper syde of him & after
men shall putuape for theyr counsel.

¶ Of the Serpent and the Laborer.

THe auctour of this booke reher-
seth such another fable & of such
sentence as the president y is to wote
that mē shuld not beleue him to whō
men hath done euyl. And sayeth that
sometime in Haruest tyme a laborer
went to se his goodes in the feldes &
the which met in his way a Serpent
and with a staffe which he bare in his
hande smore y sayd Serpent & gaue
him such a stroke on y heed that nere
he slewe him. And as the serpent felte
hi selfe soze hurt he went fro the man
and

and entred into his hole & sayd to the
laborer. O euyl frend thou hast bettē
me. But I warne the that thou neuer
beleue not hī to the which thou haste
done any euyl. Of the which wordes
the laborer made lytel extymie & went
furth on his waye. ¶ It befel thā in
the same yere that this laborer went
agayne that waye for to go labour &
ere his groude. To whome the Ser-
pent sayd. Ha my frēde whether goest
thou, & the laborer answered to him. I
go ere & plough my grounde, and he
sayd to him, sowe not to much for thys
yere shalbe ful of rayne & great abou-
daunce of water shall fall. But the la-
borer sayd. I beleue not him to whōe
I haue somtyme done any euyl and
without any wordes the laborer wēt
forth on his way and beleued not the
serpent. But made all his groude to
be ered, & sowed as much cozne as he
myght. In y same yere fell great ha-
bundance

The fyfte boke.

boundaunce of water. Wherefore the
sayd laborer had but lytel of þ̄ corne,
for the most parte of the corne that he
had sowne perysched the same yere by
cause of the great rayne þ̄ same yere.
And yet the next yere after folowynge
as this laborer passed befoze þ̄ dwel-
lynge place of the sayd Serpent and
went for to sowe his grounde the Ser-
pent demaunded than of hi, my frend
whether goest thou. And the laborer
answered. I go for to sowe my ground
with corne & other graynes suche as
I hope þ̄ shalbe necessary for me in
tyme comynge. And than þ̄ Serpent
sayde to him. My frende sowe but ly-
tel corne for þ̄ Somer next comynge
shalbe so greate & so hote that by the
drynesse & hete all the corne sowne on
the earth shal perysche. But beleue
not him to whom thou hast done any
euyl and without sayynge any worde
the laborer went and thought of the
wordes

wordes of the serpent & weninge that
the serpent had so sayd for to deceyue
him, he sowed as much cozne & other
graynes as he myght: and it hapned
that the somer nexte folowynge was
suche, as aboue is sayde, therfore the
man was begyled for he gathered the
same yere nothyng. And the next yere
folowynge, the sayde season the poze
Labozer went agayne for to Cre hys
grounde the serpent sawe hym come, &
as he came & passed befoze hys place
he asked of the labozer in thys maner.
My frende whether goest þu. And the
Labozer answered. I go to Cre my
lande. And than the Serpent sayd to
hym my frende sowe not to much ne
to lytel of cozne and of other graines
sowe betwene both. Neuertheles be-
leue not him to the whiche thou haste
done euyll. And I tell the þu thys yere
shalbe the most teimperate & the most
fertel of all maner of cozne that euer
þu. b. thou

The syfte boke.

thou sowest. And whan the Labozer
had harde the wordes he went his way
and dyd as the serpent had sayd, that
yere he gathered much good bycause
of the dyspolycyon & tyme. And on a
day of the same yere þe Serpent sawe
the sayd Labozer comynge fro þe har-
uest. To whom he came agaynst and
sayde. Howe say my frende hast thou
not founde now great plenty of good
as I had told to the before, and þe la-
bozer answered & sayde ye certaynlye
wherof I thanke the, & thā the serpent
demaūded of hym Remuneracyon or
rewarde, & the labozer than demaū-
ded what he wolde haue of hym, & the
Serpent sayd I demaūde of the no-
thyng, but onely to morowe in the
mornynge thou wylt fynde me a dyshe
ful of mylke by some of thy chyldren.
And than the serpent shewed þe labo-
rer þe hole of his dwellynge and sayd
to him tell thy son that he brynge the
mylke

of Esope Fables. Fo. C. xvii.

mylke hyther, but take good hede to
that, that other whyle I telde to the
that þu beicuest not him to whōe thou
hast doue euil, and anone after whan
these thynge were sayd, the Laborer
went homewarde & in the moynynge
he toke to his son a dysch ful of mylke
whiche he brought to the Serpent &
set the dysche pefore the hole & anone
the serpent cam out & slewe the chyld
throughe his venym, & whā the labo-
rer came fro the felde, he came befoze
the repaize or dwellynge of the Ser-
pent, he fōūde his son which lay decd
on the erthe. Than began the Labo-
rer to crye with an hyghe voice as he
that was full of sorowe & of heynnes
saytinge these wordes. Ha cursed and
euyl serpent venym & false traytour
thou hast deceyued me. Ha wycked &
deceytfull best ful of al contagious
euyl, thou hast sorowfully slayne my
son. & thā the serpent sayd vnto him.

I wyl

The fyfte boke

I wyl wel that þu knowe that I haue
nat slaine him sorowfully ne without
cause, but for to auenge me of þu hurt
that þu hast done to me without cause
and hast not amended it. Hast þu now
memozy howe ofte I sayd to the that
thou shulde not beleue him to whom
thou hast done euyl, haue nowe than
memozy þu I am auēged of þu. And this
fable sheweth howe mē ought not to
beleue ne bere sayth to thē to whō mē
hath done some harme or euyl in tyme
past. For olde hatred is sone reuēd.
Of the Fox the VVolfe and the Lyon.

If it be so that any hath bē adama-
ged by other, he ought not to take
vengeaūce by the tonge in gypunge
iniurious wordes, and the cause that
suche vengeaunce is dyshonestye, to
vs reherseth this present fable. Som
tyme ther was a Fox þu eat fylshe in a
Ryuer. It hapned þu the Wolfe came
that way, and whan he sawe the Foxe
which

of Esope Fables. Fo.C.xviii.

which eat with so great a apetyte he
begā to say, my bꝛother gyue me som
fyshe. And the Fox answered to him.
Alas my loꝛde it behoueth not that ye
eat the relesse of my table, but for the
woꝛshyp of your pꝛsone I shal counsel
you well. Do so muche to get you a
basket & I shal teache yꝛ howe ye shal
take fyshe to thende yꝛ yemaye take
some whan ye shalbe hungry, and the
wolfe went into the strete and stole a
basket which he bꝛought with him, &
the fox toke the basket and bounde it
with a corde at the wolfes tayle. And
whan he was wel boude, the fox sayd
to the wolfe go yꝛ by the ryuer and I
shal lede and take hede to the basket.
And the wolfe did as the fox bad him
do. And as the wolfe was goyng wꝛ
in the water the fox fylled the basket
ful of stones by his malyce. And whā
the basket was full the ffore layde to
the wolfe. Certaynly my loꝛde I may
nomore

The fyfte boke

nomore list he holde the basket so ful
and the fore sayd, it is ful of fylshe &
the wolfe weynge the fore had sayd
truth profered such wordes saringe. I
rendre graces & thanks to god that
Jones may se the byghe & excellent
wysdome in the art and crafte of fyl-
shynge. And thā the fore sayd to him.
My lorde abyde me here and I shall
fetche some to helpe vs for to take &
haue y^e fylshe out of the basket. And
in saying these wordes y^e fore ran into
the strete wher he founde me. To whō
he sayde in this maner. What do you
here, why be ye workles, se yonder
the wolfe which eat your shepe, your
Lambes, & your beestes, and now he
taketh your fylshe out of the Ryuer &
eat them. And than all the men came
togther some with synge & some
with bowes & the other with staves
vnto the ryuer where they founde the
wolfe which they bet outragiouslye.
And

And whan the poxe wolfe sawe hym
 thus oppressed & vexed with strokes
 began wth all his strength and might
 to drawe & supposed to haue carved a
 way the fyllie, but so strongly he drew
 that he pulled his taylor from h^{is} ars.
 And th^o he escaped scarce wth his lyfe.
 In the meane whyle it hapned y^e the
 Lyon which was kynge ouer al bests
 was sore leke and the wolfe thought
 that he wold be quite wth the fox went
 for to se him as h^{is} lord. And whā he
 came there he saluted his lord say-
 inge thus to him. My kyng I salute
 you, please it you to knowe y^e I haue
 gone rōnde about the cōūtre and pro-
 uynce, & in all places of it for to seke
 medycynes profytable for you, & for
 to reconer helth. But nothynge haue
 I founde good for your sekenez, but
 onely the skyn of Raynolde the Fore-
 syers proude & malycyous whiche is
 to your body medycynal, but he dys-
 dayneth

The fyfte boke.

Dayneth to come hyther to se you, but
ye shall call him to a counsel & whan
ye holde him let his skynne be taken
fro him and than let hym ron where
he wyl, and that fayre skyn whiche is
so hollsome ye shall make it to be set &
bounde vpon your body. And within
fewe dayes after it shal renoze you in
as good helthe as euer ye were. And
whan he had layd these wordes he de
parted fro the Lpō and toke his leue.
But euer he had supposed y the fore
had harde him, and so he dyd. For he
was within a tarvet nyghe to y place
where he harde all the propolycyon
of the wolfe to the whiche he dyd put
remedy & great prouytion, for as sone
as the wolfe was departed fro y Lpō
the fore went into the felde and in a
hyghe way he foude a great dūge hyl
within the which he but hi selfe. And
as he supposed after his aduyce to be
defouled and dagged ynoughe came
thus

thus arayed into the lodge of þe Lion
the whiche he saluted as he ought to
haue done to his lord, saying to him
in this maner. Syr kynge God gyue
you good helth. And the Lion answered
to him. God saue þe my swete frēd
come nere & kys me. And after I shal
tell the some secret which I wyll not
that euery man knowe. To whom þe
for sayd in this maner. Ha syr kynge
be not dyspleased, for I am so foule
arayed and all to dagged bycause of
the great way which I haue gone se-
kyng al about some good medycyne
for you, wherfore it behoueth not me
to be so nere your pson. For þe synke
of the dūge may wel geue your per-
sone for the great sekenes þe ye haue,
but dere syr yf it please the or euer I
come nere to thy royall mayestye I
shal go bath and make me fayne and
clene & thā I shall come agayne to
presēt my selfe before thy noble persō

The fyfte boke

not withstandynge all this. Also if it
please y^e to wete & knowe that I come
from all the countres here about, and
fro all the Realmes adioyned to this
prouynce for to se yf I coulde fynde
some good medycine dulcyue & nede-
ful to thy sekens, and for to recouer
thy helth, but certaynly I haue founde
no better counsell than the counsell of
an auntyent Greke wth a great longe
berde a man of great wylsome, sage
and worthy to be praysed, the whiche
sayd to me, howe in this prouynce is
a wolfe wthout a tayle the whiche had
lost hys taile by vertue of the medycine
whiche is within him, for the whiche
thyng is nedeful & expedyent that ye
do make this Wolfe to come to you
for y^e recoueraunce of the helth of your
sayre and noble body, and whan he is
come dissemyll & call him to counsel,
and say y^e it shalbe for his great wo-
rthyp & profyte, and as he shalbe nere
vnto

Into you cast vpon him your armed
 fete, & as swyftly as ye may pull the
 skyn fro the body of hi & kepe it hole
 saue onely þe ye shall leue the hed and
 the fete, & than let him go his way to
 seke his auēture, and forth with whā
 ye shal haue that skynne al hote and
 warme, ye shal bynde it aboute your
 body and after that oꝝ longe tyme be
 passed your helth shalbe restored to
 you, and ye shalbe as hole as euer ye
 were in your lyfe, & than the fox toke
 his leue of the kynge and departed &
 went agayne into his taryer. Sone
 after came ther the wolfe for to se the
 Lyon, and incontynēt the Lyō called
 the wolfe to counsell & fastned softly
 his fete vpon him and despoyled the
 wolfe, of his skin saue the skyn of his
 hed and of his fete, and after the Lyō
 boude it al warme about hys bely and
 the wolfe ran away skynles wherfoze
 he had ynoughe to do to defende and

The fyfte boke

put from him the flyes which greued
him sore, and for the great distresse þ
he felte bicause of the flyes þ thus eat
his felthe he was wode and began to
ronne and passe vnder a hyl vpo the
which the fox was, and after whā the
fox sawe him he began to crye & call
laughige after the wolfe & mocked
and layde to hi who art þ that passed
there befoze with suche a fayze hode
on thy hed and w right fayze gloues
on thy handes. Harke harke what I
shall say to the, whan þ wentest and
camest befoze þ knynges house þ were
blessed of the lord. And whan þ were
at the courte thou harkenest and also
saydest many good word, and good
talkynge of al the worlde. And ther-
foze my gossep be it euil oz good thou
must let al passe and haue pacyēce in
thy aduersyte. And this fable shew-
eth vnto vs þ if any be hurt oz dama-
ged be som other he must not auenge
him

of Esope Fables. Fo C.xxlii.

him selfe by hys tonge for to make any
treasō, ne for to save of the any harine
ne opē blasphemie for he ought to cō-
syder þ̃ whosoever maketh þ̃ p̃rt redy
for hys brother of it hapneth þ̃ he him
selfe falleth in þ̃ same, and is betwixt
the same rod þ̃ he maketh for other.

Of the VVolfie whiche made a Farte.

IT is foly to thynke more thā men
oughte to do. For what soever a
fole thiketh it semeth to hi þ̃ it shal be
As it appereth by this fable of a wolfe
whiche sōtime rose erly in a moxige.
And after þ̃ he was risen vp fro hys
bedde he retched hi selfe & let a great
fart & begā to say to him selfe. Blessed
be god for these be good trydings this
day I shal be wel fortunate & happp
as myne ars spyngeth to me. And thā
he departed fro his lodgyng & begā
to walke & go: as he wēt on his waye
he foude a sacke ful of talowe which
a woman had let fall and w̃ is fore

Q.iii.

be

The fyfte boke

he tourned it vp so downe & sayd to
him selfe. I shall not eat the foz thou
shuldest hurt my tender stomacke, foz
I shall haue this daye better meat &
more delycypous, well I knowe this,
myn ars which did syng it to me, and
sayeng these wordes he went hys way,
& anone after he found a great pece of
Baco well salted which he turned vp
so downe and whan he had tourned &
tossed it ynoughe. He sayd I dydane
to eat of this meat bicause y it shuloe
cause me foz to dyke to much foz it is
salt, & as myn ars sange to me last I
shal eat this same daye better & more
delycypous meat, and tha he began to
walke further, & as he entred into a
fayre medow he sawe a mare and her
fole w her, & sayde to him selfe alone
I rendze thanks and graces to the
goodnes of the gods y they sende me,
foz well I wylt & was certaine y this
day I shulde fynde some pprecypous
meat.

meat. Thā he came nere to the mare
and sayd to her. Certapnly my syster
I shal eat thy chylde, & the mare an-
swered to him. My brother do what
soeuer it shall please the. But fyrst I
pray the y^e one pleasure thou wylte do
to me. I haue harde say that y^e arte a
good Surgyon wherfore I pray the
that y^e wylt hele me of my fote, I say
to y^e my good brother that yester day
as I went wⁱn the forest a thorne en-
tered into my fote behynde the whiche
greueth me sore. I pray the or that y^e
eat my fole thou wilt drawe & haue it
out of my fote, & the wolfe answered
the mare, that shall I gladly do: my
good sister shewe me thy fote, and as
the mare shewed her fote to the wolfe,
he gaue to the wolfe suche a stroke
betwyxe the eyen y^e he was astonped
and fell downe to the groude, and by
the same meane was her fole saued &
a longe space after was the wolfe ly-

The fyfte boke.

enge vpon the erth deade. And whan
he was come to him selfe agayne and
that he coulde speake. He sayd I care
not for this myshap. For wel I wot
that yet this day I shal eat & be fylled
of delycious meat & in sayinge these
wordes he lyft vp him selfe & wēt his
way. And whā he had walked & gone
a whyle he founde two Rammes win
a meadowe which wth ther horn^s smote
eche other. And the wolfe sayd to him
selfe. Blessed be god & nowe I shal be
well fylled. He than came nere & two
Rammes and sayd. Certaynly I shal
eate one of y^{ou} two. And one of them
sayd to hⁱ. My lord do all & pleaseth
you. But first ye muste grue to vs a
sentence of a procelle of a ple whiche
is betwixe vs bothe. And the Wolfe
answered that with ryght good wyll
he wold do it. And after said to them.
My lordes tell me your reasons and
causes to thende that the better I may
grue

gyue þ sentence of your differēce and
question. And that the one of thē be-
gan to saye . My lord this medowe
was belongynge to our father. And
bycause þ he dyed wout makynge a-
ny ordynauce or testament we be now
in debate & stryfe for the departynge
of it wherfore we pray the that þ vou-
chesafe to accorde vs two of our dyf-
ferēcy, so that peace may be made be-
twyre vs, & thā the wolfe demaunded
of the Raimmes howe theyr questyon
myght be accorded. Ryght well sayde
one of thē by one maner which I shal
tel to the yf it plesē the to here me. We
shal be at þ two endes of this medowe
and þ shal be in the middes of it and
fro thende of the medow we both shal
ron towarde the, and he that shal first
come to þ shal be lord of this medowe
and the laste shal be thynne, well than
sayde the wolfe thyn aduyce is good
and wel purposed let vs se now who

The fyfte boke.

Mal come fyrst to me. Than went the
two Rānes to y^e endes of the medow
and both at ones begā to ron toward
the wolfe and w^h al they^r might came
and gaue suche two strokes bothe at
ones agāst both his sydes y^e almoste
they brake h^{is} hart w^{ith}in his bely. And
ther fel downe y^e poze wolfe all astop-
nyed. And y^e Rānes went their way.
And whā he was come agayne to hi
self, he toke corage and departed say-
inge thus to him selfe, yet Mal I this
day eat some good & delicious meat.
He had not longe walked but he
founde a Sow & her smal pygges
w^{ith} her, and incontinent as he sawe
her he sayde. Blessed be god y^e I shall
this day eat and fyl my bely w^{ith} good
meates and Mal haue good fortune.
And in sayinge y^e he appoched to the
sowe, & sayd to her. My syster I must
eat some of thy yonge pygges, and y^e
sowe sayd to hi. My lord I am con-
teng

of Esope Fables. Fo. C. xxv.

tent of all þ which pleaseth you. But
oz ye eat them I pray you þ they may
be baptyſed & made clene in pure &
fayre water, & the Wolfe ſayde to the
ſowe, Geve me the water and I ſhall
waſhe and baptyſe the wel, and than
the ſowe went and led him to a ryuer
where as was a fayre mylle, and as þ
wolfe was vpon a lytell byrdege of the
ſayd myll & that he wolde haue take
one pygge the ſowe threwe the wolfe
into the water w her hed, and for the
ſwyftneſſe of the water he muſt nedes
paſſe vnder the whele of the myl. And
god wot if the wyngs of the myl bette
hym well oz not. And as ſone as he
myght he ran away, and as he ran he
ſayd to hi ſelfe. I care not for ſo lytell
a ſhame. He therfore I ſhall not let
but yet this day I ſhal eat my bely full
of delycious meate: as my ars dyd
ſpynge erly to me, & as he paſſed thro-
ough the ſtrete he ſawe ſome ſhepe &
as the

The fyfte boke.

as the shepe sawe him they entred in
the stable, & whan þe wolfe came there
he sayde to them in this maner. God
kepe you my systers. I must eate one
of you to chende that I may be filled
and releued of my great hūger, & thā
one of the sayd to him. Certapnly my
lorde ye are welcome to inasse for we
be come hyther for to hold a great so
lemnite, wherfore I pray you þe ye pō
tiffically wold synge, and after the ser
uyce cōplete & done, do what ye wyl
with one of vs, and thā the wolfe for
vapnglorpe saynyng to be a prelate
begā to synge and to haule before the
shepe, & whā the men of þe towne hard
the voyce of þe wolfe they came into þe
stable with great staues. & layd vpon
the wolfe þe scarfly he coude not go.
Neuertheles he scaped & went vnder
a great tre, vpon the which tre was a
mā that hewed downe þe bowes of the
tre. The wolfe thā begā to spghe soze
and

and to make great sorowe of his euil
fortune and layd. Ha Iuppiter howe
many euylles haue I had & escaped
this daye. But I knowe that it is by
me, and by myne owne cause and by
my proude thought, for ths day in the
mornyng I fonde a lacke full of Ta-
lowe the whiche I dydayne, and a-
none after I founde a greate pece of
Bacon the whiche I wolde neuer for-
drede of great thrust & for my folysh
thought eat. And therfore if euil sing
happen to me, it is wel bestowed and
employed. My father was neuer phe-
sycyon ne leche. And also I haue not
studied ne lerned y scyence of Spesike.
Therfore yf ther pappened any euyl
to me whan I wolde haue drawe the
Thorne out of y mares fote it is wel
employed, for my father was neuer
Pattrarke ne Bysshope. And also I
neuer knewe letter on the boke & yet
I presumed & toke on me for to Sa-
crifice

The fyfte boke.

crystyce and to synge before y goddes;
faynige my selfe to be a pzelate. But
after my deseruing I was wel rewar
ded. Also my father was neuer no Le
gylte, ne neuer knewe lawes, ne also
man of Justyce, and to gyue sentence
of a ple I wolde intermytte me: and
fayned my selfe a great Justyce. But
I knewe neuer neyther A ne B. And
therfore yf euyll come to me: It is to
me as of right it shuld be. O Jupiter
I am worthy of great punysshment
whā I haue offended in so many ma
ners: Send thou now to me fro thy
byghe throne a swerde oz other wepē
wherw I may strōgely punyssh and
bete my selfe by great penaunce: for
wel worthy I am to receiue a gretter
punysshment. And the good mā which
was on y tre harkened al these wordes
and deuyles and sayd no worde. And
whan the wolfe had fynysshed all his
syghebynges & cōplapntes. The good
man

of Esope Fables. Fo.C,xxvii.

mā toke his axe wherwith he had cut
away the ded bꝛanches fro the tre &
cast it vpon the wolfe & it fell on his
backe in such maner ꝑ the wolfe tur-
ned vꝑ so downe, ꝑ fete vꝑward & lay
as he had ben ded. And after ꝑ wolfe
releued and dꝛessed him selfe & vꝑ he
loked & behelde vꝑward to the heuen
and began th^o to crye: **Ha Jupiter** I
se now wel that ꝑ hast hard my pꝛater
and thā he loked vꝑ & perceyued the
mā which was vpon the tre he wende
that he had ben Jupiter. And thā w
al his myght fled towarde the Forrest
soꝛe wouided & hurt and rendꝛed hym
selfe to humylyte & to moꝛe mekenes
and moꝛe humble he was afterward
than euer befoꝛe he had ben fyꝛs oꝛ
pꝛoud. By this fable mē may knowe
and se ꝑ many thynges is to be done
of that, ꝑ a sole thiketh not on. And ic
sheweth to vs ꝑ whan some good co-
meth to some, ic ought not to be refu-
sed.

The fyfte boke

sed for it may not be recovered as me
wyl, and also et shewethe howe none
ought for to auaunce hi to do a thige
whiche he can not do, and therfore e-
uery man ought to gouerne and rule
him selfe after his estate and faculte.

¶ Of the Enuyous Dogge.

NO man ought to haue enuye at
other mens goodes. As it appe-
reth by thys fable of an Enuyous dog
whiche wente wthin the stable of Oren
bycause y they shulde not enter in for
to eate of the hay, and than the Oren
sayd to hi . Thou art euyl & peruers
to haue enuye of other mens goodes
the which is to vs nedeful & profita-
ble, and to the it is not profytable, for
thy kinde is not to eat hay. And thus
he dyd of a great bone which he helde
at his mouth and wold not leue it, by
cause of the enuye of another Dogge
which was therby. And therfore eue-
ry man ought to kepe him wel frome
the

ot Fflope Fables. Fo.C.xxviii.
the feloweshyp or company of an en-
uyous body. for to do with him it is
muche peryllous and defreye, as to
ys is well shewed by Lucyer.

¶ Of the wolfe and the hungry Dogge

There be some that thynkerh to
wyne whiche oft lesethe. for it
is comonly lard, y as much spendeth
the negarde as the large. As it appe-
reth by this fable of a mā which had
a great herd of shepe, and also he had
a dogge for to kepe them frome the
wolues. To this Dogge he gaue no
meat for the great auyrce which he
had, & therfore the Wolfe on a daye
came to the dog & demaunded of him
the rayson why he was so lene. And
sayde to him. I se wel that y dyest for
hūger bycause y thy mayster gyueth
to the no meat by his scarcyte, but yf
thou wylt beleue me I shall gyue to
the good counsel. And the dogge sayd
to him. Certaynly I lacke greatly of

R. i.

good

The fyfte boke

good counsell. Than the wolfe sayd
to hym, th^s shalt thou do. Let me take
a lambe & whā I shal haue it I shall
ron away and whā þ^e seest me, make
seimlaunce to ron after me, & sayne
thy selfe that thou canst not ouertake
me for lacke and fault of meat, which
maketh tye so feble. And thus whan
the Shepetherde shall se þ^e thou mayst
not ronne bycause of thy great feble-
nes and debyltye of thy lene body he
shall tell to thy lord thou mayste not
recouer the lambe bicaule that þ^e are
so lene & hungry. And by this meane
thou shalt haue thy bely ful of meat.
The dogge than accorded this wpyth
the wolfe & eche of them made as is a
boue sayde. And whan the Shepetherd
sawe the dogge fall, he supposed well
that hunger was cause of it. For the
which cause whā one of the Shepether-
des came home he tolde it to his may-
ster, & whan he vnderstode it, he sayd
as a

of Esope Fables. Fo. C. xxix.

as a man worthy for shame. I will þ
fro hens he haue brede ynough, and
thā euery day the said dog had sop-
pes of brede, & of dyr brede ynough.
Than the dogge roke strength & vy-
gour agayne. It hapned within a ly-
tel whyle after that the wolfe came a-
gayne to the dogge & sayde to him. I
perceyue well that I gaue to þ good
cōsel, & the dogge sayd to the wolfe.
My brother þ layest truth. wherfoze
I thāke þ much, for of it I had great
nede. And thā the wolfe sayd to him,
yf thou wylte I shall gyue to the yet
better cōsel. And the dogge answered
him w right good wyll I shall here
it. And if it be good I shall do after it.
Than sayde the Wolfe to him let me
take yet another lambe and do dyl-
gēce for to haue it fro me, and to byte
me and I shall ouerthrowe þ and thy
fete bpwarde as he that hath no pu-
ssance ne strength wout hurtynge

R. II.

of

The fyfte boke

of thy felic beleue me hardely & wel it
shal happe to the. And whā thy map-
pers ieruauntes shail haue lene thy
dolygence thy shall shewe it to thy
mayster howe y thou shalte kepe full
wel his folde, yt y be well noysshed.
And than the dogge answered to the
wolfe that he was content. And as it
was sayd, right so it was don, & both
of them made great dolygence. The
wolfe bare away the lambe & the dog
ran after him and ouertoke hym and
byte him fapnly and the wolfe ouer-
threwe the dogge bp so do'ne to the
grounde. And whan the sheperdes
saw the wolfe gyue such strokes bp
the dogge, and the sheperde sayde.
Certaynly we haue a good dogge, we
must tel his dolygence to our mapster,
and so they dyd, and howe he byte the
wolfe, & howe he was overthrewn,
and yet sayde certaynly if he had had
euer meat ynough the wolfe had not
bozne

bozre away the lambe. Than þ̄ to þe
cōmañded to geue hi plenty of meat,
wherof the dogge take agayne at his
strengthe, & wthin a while after the
wolfe came agayne to the dogge and
sayd to hi in this maner. My brother
haue not I geue to the good counsel,
and the dogge answered to him. Cer-
tainly ye, wherof I thanke you, & the
wolfe sayde to the dogge. I pray the
my brother & good frende that þ̄ wylt
yet geue me another Lambe, and the
dogge layd to him. Certainly my bro-
ther it may suffyse þ̄ to haue had two
of the. Thā sayd þ̄ wolfe to þ̄ dogge.
At the lest waye I may haue one for
my labour & salary, that Maister thou
not haue sayd þ̄ dogge, hast thou not
had good salary for to haue had two
lābes of my maysters, & the wolfe an-
swered to hym agayne. My brother
geue it me if it please the, & after sayd
the dogge to hi. Nay I wyl not, and

The fourth boke.

¶ If thou takest it agaynste my wyll I
promeitte, and warne the þe neuer after
this tyme þe shalt eat none, and than
the wolfe sayd to hi. Alas my brother
I dye for hunger couſel me for gods
loue what I shall do, and the dogge
sayde to him. I shall couſel the well, a
wal of my maisters celler is fal down
go thyther this nyght and enter in it
and there þe mayst both eate & drynke
at thy pleasure, for both bread fleshe
and wyne shalte þe fynde plentye, and
than the wolfe sayde to him, alas my
brother beware wel thã that thou ac-
cuse ne deceyue me not. And the dog
answered I warrante the but do thy
feate so pꝛeuely þe none of my felowes
knowe not of it. And the wolfe came
at nyght & entred into the celler and
eate and dranke at his pleasure in so
much that he wexed dronke and whã
he had dꝛōke so much þe he was dꝛōke
he sayd to him selfe, whã the byllyngs
be fylled

be fylled with meat, and that they be
dronke they synge they songes and
wherfore shulde not I synge. And a-
none he began to cry & to howle. And
the dogges hard the voice of hi wher
fore they began to barke and howle,
& the seruantes which hard the sayd.
It is the wolfe which is entred with
in þe seller. And than they all togyther
went thither & kylled the wolfe. And
therfore more dispendeth the negard
thā the large, for auarice was neuer
good, for many one be which dare not
eat ne drike as nature requirerh, but
neuertheles euery one ought to vse &
lue prudētly of al such goods as god
sedeth to hi. This fable sheweth also
to vs þe none ought to do agatnst his
kide as of þe wolf which wered drike,
for the whiche cause he was slayne.

¶ Of the father and his thre chydren.

HE is not wise which for to haue
banye & his plesure maketh de

The fyfte boke

bate or stryfe. As it appereth by this
fable of a mā which had thre chyldre,
and at the hour of his deth he beque-
thed & gaue thē his herytage, that is
to saie a great Beretie, a Gote, and a
Myll, & whan the father was dead þ
betherne assēbled them thre together
and went befoze þ Judge, for to part
ther; lyuelode & sayde to the Judge.
My lord our father is dead whiche
hath bequethed to vs thre betherne
al his herytage & as much of it Shuld
haue the one as the other, & than the
Judge demaunded what was they;
lyuelode, & they answered a Beretie,
a Gote, & a Myll, and thā the Judge
said to thē that he that Shuld set & de-
uyde egall youre partes and the one
to haue of it as muche as another, it
is a thyng muche diffycyll to do, but
to your aduyce howe Shulde ye parte
it. And than the eldest of the thre bre-
thern spake and sayd I Mal take fro
the

the Peretree al that is croked and vn-
right. And þe socond said. I shal take
fro the peretree al þe is grene and dyve.
And the thyrde sayd I shal haue all þe
rote the pyl or most & al the braunches
of the peretree. And thā þe Iudge sayd
to them. He that thā shal haue þe most
partte of it let him be Iudge: for I ne
none other may knowe ne vnderstāde
who shal haue þe moze ne þe lesse part.
And therfore he that cā or shal proue
openly þe he that hath most part shal
be lord of the tre. And after þe Iudge
demaūded of thē howe that theyr fa-
ther had deuysed to thē the Gote and
they sayd to him. he þe shal make fay-
rest prayer and request must haue the
Gote. And thā the fyrst brother made
his request & said in thys maner. wold
god þe the gote were now so great that
he myght drynge all the water which
is vnder the cope of Heuen, and that
whan she had dronke it she shuld yet
R.v. be moze

The fyfte boke

be moze thursty. The seconde sayde I
suppose þ the gote shalbe myne, for a
fayrer demaunde oz request than thine
is I shal nowe make. I wold that al
hempe, & all the flax, and all þ woll of
the worlde were made in one threde a
lone, and that the gote were so great
that w the same threde me myght not
bynde one of his leggs. Thā sayd the
threde, the Gote shalbe myne, for I
wolde that he were so great that if an
Egle were at the vppermost of the he
uen he myght occupy and haue than
as much place as þ Egle might loke
on hyghe in length & bredde. And than
the Judge sayde, whiche of you thre
hath made þ fayrest prayer. Certayn-
ly I, ne none other can not grue the
Judgement, & therfore the good shal
be to him that of it shal say the truth.
And the myll how was it aduysed by
your father to be departed amōg you
thre. They answered the Judge, he
that

of Esope Fables, Fo.C. xxxiii,

that shalbe most lper most euill and
moste slowe oughte to haue it. Chan
sayd the eldest sō. I am most slowfull
foz many yeres I haue dwelled in a
great house & lay vnder the conduyt
of the same the which fel opon me all
the foule waters as pps dishe, water
and other fylth that wonderly stanke
in so much that al my fleshe was ro-
ten therof, & myne eyen al blynde and
the durte vnder my backe was a fore
hpe and yet by slouthe I had leuer a-
byde there than to haue tylen bp.

The seconde sayd I suppose that the
myl shalbe myn, foz if I cam to table
couered of al maner of precious & de-
licate meat, wherof I myght wel eat
if I wyl take of y best I am so slouth-
ful y I may not eat wout one shulde
put y meat in my mouth. The thyrde
sayde, the myll shalbe myne, foz I am
yet a greater lper & moze slouthfull
thā any of you both, foz yf I had ben
a thurst

The fyfte boke.

a thurst vnto the deeth, and yf I found
than my selfe within a fayre water to
the necke I wolde rather dye than to
moue ones my hed for to drynke ther
of only one drop. Chā said y^e Iudge
to the y^e wote not what ye say. For I
noz noe other may not wel vnderstand
you, but the cause I remyt and put a
monge you. And th⁹ went wout any
sentence, for to a folyshe demaund beho
ueth a folyshe answer. And thertore
they be folles y^e wyl plete such vanyte
one agāst another, & many one ther
fore be fal īto gret pouerte, for a lytel
thyng ought to be made a lytel ple.

¶ Of the VVolf and the Foxe.

NOne maye be mayster wout he
haue ben fyrst a dyscyppe. As it
appereth by thys fable. Of a fox whi
che came toward a wolfe and sayd to
him. Lord I pray you y^e ye wyl be my
gossep. And the wolfe answered I am
cōtent, & the fox toke to him hys sōne
prapenge

of Esope Fables. Fo.C.xxxliii.

praving him that to his son he wold
lerne and shewe to hi good doctryne,
the which the wolfe take & went with
him vpon a mountayne, & thā he sayd
to the lytel fox, whā the bestes come
to þ̄ feldeſ cal me. And the fox went
and ſawe fro the top of the hill howe
the bestes were compynge to þ̄ feldeſ.
and forthw he went & called his God
father, & sayd my godfather, þ̄ bestes
come into the feldeſ. And the wolfe
demaunded of him, what bestes they
were. And the foxe answered, ther be
both Kyne and Swyne together, wel
sayd the wolfe I care not for the leſ
them go for the dogges be with the.
And ſone after the foxe loked on the
other ſyde & perceyued a mare which
went to the feldeſ, and he went to hys
Godfather and sayde. Godfather a
Mare is gone to the feldeſ, and the
wolfe demaunded of him where about
is ſhe. And the foxe answered ſhe is by
the

The fyfte boke.

the fozest, and the wolfe sayde nowe
go we to dñer. And the wolfe wth his
godson entred into the fozest & came
to the Hare. The wolfe pcepued wel
and sawe a yong Colt which was by
his mother, the wolfe toke him by the
necke wth his teth and dzeue it withyn
the wode and eat it. And deuoured hi
betwene thē both, and whā they had
wel eaten the godson sayd to his god
father. My godfather I cōmend you
to God and inuche I thanke you of
your doctrine, for wel ye haue taught
me in so much that now I ain a great
Clerke and nowe I wyl go to my mo-
ther, and than the wolfe sayde to his
godson. My godson if þ^u goest awayne
thou shalte repent the, for þ^u haste not
yet well studyed and knowest not yet
the Sylogysmes. Ha my godfather
sayd the for. I knowe wel al. And the
wolfe sayde to hym. Syth thou wyl
go, to god I cōmende the. And whan
the

of Esope Fables. Fo.C.xxxv.

the fox was come towarde hys mother
She sayd to him. Certaynly thou hast
not yet studeyed ynough. And than he
sayd to her. Whether I am so great a
clerke y I can cast y ouer fro y clyst
let vs go chase and ye shal se whether
I can ought or nought. And y ponge
fox wold haue don as his godfather
the wolfe dyd, and sayd to hys mother
make good watche, & whā the bestes
shall come to the felde, let me thereof
haue knowlege. And his mother said
well so so that I do. She made good
watche, and whan she sawe that kyne
and the Swyne went to the felde, she
sayd to him, my son the kyne and the
Swyne be togyther in y felde. And
he answered. My mother of them I
care not, let the go for y dogges kepe
them wel. And within a shorte whyle
after the mother sawe the mare come
nere vnto a wode & went and sayd to
her son. My son the mare is nere the
wode.

The fyfte boke.

Wode. And he answered. My mother
these be good trydices, abyde ye here
for I go to fetch out dyner & he went
and entred into the wode, & after wold
do as his godfather did before & wēt
and toke the Mare by the necke, but
the mare toke hī with her teth & bate
him to the shepcherde. And y^e mother
cryed from the top of the hyl. My sō
let go the Mare and come hyther a-
gayn but he myght not, for the Mare
helde hīm faste with her teth, and as
the shepherdes came for to kyll hym
the mother cryed and sayd weppinge.
Alas my sonne thou dydest not lerne
wel and hath ben to lytell a whyle at
scole, wherfore thou muste now dye
myserably, & the shepherdes toke and
slew him. For none oughte to make
hīm selfe learned excepte he hath
well studeyed, for some wene to
be great clarkes y^e can do no
thyng clarkely.

of Esope Fables. Fo.C,xxxvi.

Of the Dogge the wolfe & the Wether

Great folly it is to a foole y^e hath
no myght y^e wyl begyle another
stronger than him selfe as rehersethe
thys fable of a fether of sample which
had a great flocke of shepe & a greute
Dogge for to kepe them whiche was
stronge, & of his voyce al the wolues
were aserde where y^e shepetherde slept
more suetly, but it hapned y^e thys dog
for his great age dyed wherfore the
shepetherdes were sore troubled, and
sayd one to another we shal nomore
slepe at our ease bycause our dog is
ded, for y^e wolues shal now come &
eat our shepe, and thā a great wether
spers and proud which hard al these
wordes came to them & sayde. I shal
gyue you good counsell. Shere me &
put on me the dogges skyn & whan
the wolues shal se me they shal haue
great fere of me, & whan the wolues
came & sawe the wether clothed with

D.i.

the

The fyfte boke

the skyn of the dogge they began all
to fle & run away, It hapned on a day
that a wolfe which was soze hungry
came and toke a lambe and ran away
therw, and than the sayd wether ran
after him and the wolfe which suppo
sed that it had ben a dog shyte thys
by the way for the great fere y he had
and rā cuer as fast as he could & the
wether after hī without cesse tyl that
he ran throughe a bushe of sharpe
thornes and rent all the dogges skyn
which was on him, and as the wolfe
loked behynde hym beyng aferde of
his lyfe sawe al the decepcon of the
wether and fourth with retourned a-
gaynst him, & demaūded of him and
sayd, What art thou, and the wether
answered to him in this maner. My
lorde I am a wether whiche playeth
w the, & the wolfe sayd. Ha syz ought
ye to play with your mayster, y haste
made me so soze aferde, that by y way
as I

of Esope Fables. Fo.C.xxxvli.

as I ran befoze the I dyd myte thie
great tozdes & thā the wolfe led him
vnto the place where as he had mye
saying thus to him, loke here callest
thou ths a play, I take it not for play
for nowe I shal shewe the howe thou
oughtest not to play w the lorde and
thā the wolfe toke & kylled him and
eat him. And therfoze he that is wise
must take good hede how he playeth
with hī which is wyser moze sage &
moze stronger than he hym selfe is.

¶ Of the man the Lyon and the son.

Hē that refuseth y good doctrine
of his father yf euyl hape come
to him it is but ryght. As to vs reher
seth ths fable of a laborer which som
tyme lyued in desert by hys cultyuryge
and labour. In ths desert was a Lyō
which wasted & destroyed al the sede
which euery day the sayd laborer sow
ed, and also this Lyon destroyed his
trees. And bicause that he bare & dyd

S.ii.

to hym

The fyfte boke

to him so great harme and damage. He made a hedge to the which he put and set cordes and nettes for to take the Lion. And once the Lyō came for to eate come & entred within a net & was taken. & thā the good man came thether and bette & smot him so wonderously that scarcely he might escape fro deeth. And bicaule that the Lyon sawe that he might not escape y^e subtylte of the man he toke hys lytel Lion and went to dwel in another ryggon. and within a lytel whyle after that y^e Lyō was wel growne, and was tiers and strōg he demaūded of his father and sayd. My father be we of thys ryggon, nay sayd y^e father, for we be fled away fro our lāde. And thā the lytell Lyon asked wherfore, and the father answered to him. For the subtylte of the man. And the lytel Lyon demaūded of him what mā it was. And hys father sayd to him he is not so greare
ne so

of Esope Fables. Fo. C. xxxviii.
ne so stronge as we be, but he is moze
subtyll & moze engenpous thā we be,
and than sayd the son to the father I
shal go auēge me on him, & the great
Lyon sayd to him go not, for yt thou
goest thither þ̄ shalt repēt the thereof
and shalt do lyke a fole, and þ̄ son an-
swered to the father. Na by my hed I
shal go thither & shall se what he can
do, and as he went for to finde þ̄ man
he met an Oxe wīn a medow and an
Horse whose backe was al dayne and
sore to whome he sayd in this maner,
who is he that hath you led hyther &
that so hath hurt you. And they sayd
to hi it is the man. And than he sayde
agayne to them. Certaynlye here is a
wonderous thyng I praye you that
ye wol shewe hi to me. And they went
and shewed to him the laborer which
ered the erth. And the Lyon withoure
sayinge of any mo wordes wente to-
warde the man to whome he sayde in

The fyfte boke.

this maner. Ha man thou haste done
ouer many euylles both to me and to
my father, & lyke wyle to oure bestes
wherfoze I tell the þ to me thou wylt
do iustyce, & the mā answered to him.
I tel and warne the that if thou come
nere me I Chal kyl the with this great
clubbe, & after with this knyfe I Chal
fle the. And the Lyon sayd thā to him
come befoze my father & he as kynge
Chal do to vs good Justice. And than
the man sayd to þ Lyon. I am contēt
if that þ wylte swere to me that thou
Chalt not touche me tyll that we be in
the pzeſence of thy father. And in like
wyle I Chal swere to the þ I Chal go
with the vnto þ pzeſeñce of thy father.
And thus the Lyō & the man begā to
go by the way where as hys cordes &
nettes were set. And as they went the
Lyon fell win a cord and by þ fete he
was taken so þ he myght no further
go, and bycause he could not further
go

go, he said to the man. O man I pray
the that þu wylt helpe me, for I maye
not go, and the man answered to hym.
I am sworn to the þu I shal not touch
the to the tyme that we be before thy
father. And as the Lyon supposed to
haue vnbounde hym selfe for to scape
he fel into another net, and the Lyon
began to crye after the mā saying to
hym in thys maner. O good man I
pray the that thou wylt vnbynde me
and the man begā to smyt him on the
hed, & than whā þu Lyon sawe that he
myght not scape, sayde to the man. I
pray the that þu smyt me nomore vpon
the head, but vpon my ars bycause þu
I wolde not here the good counsell of
my father, & than the man began to
smyte hym at the hert and slewe hym.
Therfore euyl ofte hapneth to them
that wyl not beleue the doctryne of
theyr fathers and mothers ne obaye
to them in no wyse.

The fyfre boke.

¶ Of the Knyght and of the Seruaunt
whiche founde the Foxe.

MAny therbe that for theyr great
lesynges suppose to put vnder
all the worlde, but euer at y last theyr
lesynges be knowen, and manifest as
it appereth by this fable of a knyght
which somtyme went w an archer of
his throughe the lande & as they rode
they found a fox, and the knyght said
to hys archer. In good sothe I se a
great fox, & thā the archer begā to say
to his lorde. My lorde matuaplere
therof I haue ben in a Regyon wher
as y fores be as great as Oxen, & the
knyght answered. In good soth skyn-
nes were good to make Mantels w,
yf skynners myght haue the. And as
they were rydyng they fell in many
wordes and deuyles, and thā bicause
the knyght perceiued wel the lesynges
of hys archer, he began to make pray-
ers and orysons to the goddes for to
make

of Esope Fables, Fo.C.xl.

make hys archer aserde and sayde in
thys maner. O Jupiter god almyghty
I pray the that this day thou wylte
kepe vs fro all lesynge so y we maye
passe saufe this fode & greate Ryuer
whiche is here before vs & y we maye
suertly com to our house: and whā the
archer hard the prayer and oryson of
his lorde he was greatly abashed, and
than the archer demaunded of his lord
and sayd. My lorde wherfore prayest
thou now so deuoutly. And y knyght
answered, wotest thou not wel that it
is wel knowen & manifested that we
must sone passe a ryght great Ryuer,
and that he who on al this dape shall
haue made one lesing if he enter in it,
he shal neuer come out of it agayne.
Of the which wordes the archer was
muche doutous and dzedfull, and as
they had ryden a lytel way they found
a lytell Ryuer, wherfore y archer de-
maunded of his lorde, is this the fode

S.v.

whiche

The fyfte boke

whiche we must passe. Nay sayde the
knyght it is moze greater. O my lord
I say bycause that the for whiche ye
sawe myght wel haue swymmed and
passed ouer this lytell water. And the
lorde sayd I care not therfore & after
that they had ride a litel further they
foude another lytel ryuer, and the ar-
cher demaunded of him, is this þe fode
that ye spake of to me. Nay sayde he
for it is greatter and moze brode, and
tharcher sayd agayne to hi. My lord
I say so bycause þe for of the whi-
che I spake of to day was not great-
ter thā þe Calfe, & thā the knyght har-
kyng the dissimulacyon of his archer
answered not, and so they rode furth
so longe that they founde yet another
Ryuer, and thā the archer demaunded
of his lord. Is thys the same. Naye
sayd þe knyght but sone we shal come
therto. O my lord I saye so bycause
that þe for wherof I spake to you this
day

day was not greater thā a shepe and
whā they had ryden vnto euen tyme
they foude a great ryuer & of a great
brydeth. And whan the archer sawe it
he began al to shake for feare and de-
maunded of his lord. My lord is this
the ryuer, ye sayde the knyght. O my
lord I ensure you on my faythe that
the for of the whiche I spake to day
was no greater than the for which
we saw to day, wherfore I knowlege
and confesse to you my syn, & than the
knyght began to smile & sayd to hys
archer in this maner. Also this ryuer
is no worse than the other whiche we
sawe before and haue passed through
thē & than the archer had greate ver-
goyne & was shamefull bycause that
he myght nomore couer his lesynge.
And therfore it is fayre and good for
to say euer the truth & to be true both
in word and dede, for al lyer is euer
begyled and his lesynges is known
and

The fyfte boke
and manifested vnto hym to hys
great shame and damage.

¶ Of the Eggle and the Rauē.

NOne ought to take on him to do
a thing which is perylous with
out he fele him selfe stronge ynough
to do it. As reherseth this fable of an
Eggle which aueng toke a lābe wher-
of the Rauē had great enuie & sayd
to hi selfe wherfoze shulde I not take
a lambe as wel as y^e Eggle doth. And
on a tyme as the sayde Rauē sawe a
great herde of Shepe, by his greate
enuie & pryde, and by his outrage-
ousnes dyscended on them & by suche
maner smote a wether that hys clawes
auoode to the fles of it, in so much that
he coulde not flye away, thā the Shepe
herdes came and brake his wynges,
and toke him, and after bare hym to
hys chyldre to play them with al and
they demaūded of him what byrde he
was, and the Rauē answered to the.
¶ I sup-

I supposed to haue ben an Egle and
by my ouer wenyng I wend to haue
taken a lambe, as the Egle dyd, but
nowe I know wel þat I am a Rauen,
wherfore þe feble ought not in no wise
to cōpare hi to the stronge, for some
tyme whan they suppose to do moze
than he maye, he falleth in great dy-
shonour as it appereth by this presēt
fable of a Rauen which supposed to
haue ben as stronge as the Egle.

Of the Egle and the VVesyl.

NO man for what soeuer myghte
that he hath ought to dyspraise
an other. As it appereth by this presēt
fable of an Egle which chased some-
tyme after an Hare, and bicause þe the
Hare myght not resist ne withstande
against the Egle. He demaunded ayde
and helpe of the wesyl the which toke
her in her kepyng and bycause that
the Egle sawe þe wesyl so lytell he dys-
prayed her, and befoze her toke the
Hare

The fyfte boke.

Hare wherof þ̄ wesyll was wroth and
therfore the wesyll went & behelde the
Egles nest which was vpō a hye tre,
and she seynge it clymed vpō the hye
tre and cast downe to the grounde the
yong Egles, wherfore they dyed, and
for th̄ cause was þ̄ Egle much wroth
and angry. And after went to the god
Jupiter & prayed hym that he wolde
fynde hi a sure place where he myght
lay his Egges & his lytel Chyckens.
And Jupiter graunted it & gaue hi
suche a gyfte, that whan the tyme of
chyldeing shuld come that she shulde
make her yonge ones within his bo-
some. And whā þ̄ wesyll knew that she
gathered togyther great quantyte of
ordure oz fr̄che and thereof made an
hygh hyl for to let her selfe fal fro þ̄
top of it into the bosome of Jupiter.
And whan Jupiter felt the stynte he
begā to shake his bosome and both þ̄
wesyll and the Egges of the Egle fell
downe

of Esope Fables. Fo, C. xliii,

downe to the erth. And thus were all the Egges broken and lost. And whā the Egle knewe it she made a bowe & she shuld neuer make none Egle tyll she were ther of assured, and therfore none howe myghty and stronge & he be ought not to dispraise some other, for ther is none so subtyl but & some tyme he may let and aueng hym selfe wherfore do & no displeasure to none that dyspleasure come not to the.

¶ Of the Foxe and the Gote.

HE whiche is wyle & sage ought fyrste to loke & beholde the ende or he begon any work. As it appereth by this fable of a fox and of the Gote that sometyme dyscended and wente downe into a depe well for to drynke, and whan they had wel drynke bicause that they coulde not come bpwarde agayne, the foxe sayd to the Gote in this maner. My frende yf thou wylte helpe me we shall sone be both out of
thyng

The fyfte boke.

this well forþ þ̃ wylte ſet thy .ii. fete
againſt the wal I ſhal wel lepe vpon
the & vpon thy hornes, & than I ſhall
lepe out of this wel, & whan I ſhal be
out of it þ̃ ſhalt take me by the hande
and I ſhal plucke, and drawe the out
of the wel. And this request the Gote
accoꝝded, & ſayd I wyl wel. And than
the Gote lyfte vp hys fete agaynſte
the wall and the Fox dyd ſo much by
his malice that he gat out of the wel,
and whā he was out he began to loke
on the Gote which was within þ̃ wel,
and thā the Gote ſayd to hi, helpe me
nowe as þ̃ haſt promyſed, & than the
Fox began to laugh & ſcoꝝne hym. O
maſter gote if þ̃ haddeſt be wel wiſe
with thy faire berde oꝝ euer þ̃ haddeſt
entred into þ̃ well thou ſhuldeſt fyrſt
haue taken hede howe thou ſhuldeſt
haue come out of it agayne. And ther
foꝝe he which is wiſe if he wyl wylſely
gouerne him ſelfe ought euer to take
good

of Esope Fables. Fo.C.xliiii.
good hede to thende of his worke.

C Of the Cat and the Chekyn,

HE whiche is false of kynde and
hath begon to deceyue other in
erth wyl vse his craft as it appereth
by thys present Fable of a Cat whiche
sometime toke a Chekyn the whiche
he begā strōgly to blame for to haue
foude some cause that he myght eate
her, & sayd to her in this maner, come
hyther þ chekyn. Thou doest none o-
ther good but crye at the nyght thou
lettest the men to slepe, and than the
chekyn answered to hi and sayd, I do
it for theyr great pforte, & yet agayne
the Cat sayd to him, yet is there well
woyse for þ art an incest & lechour for
thou knowest naturallv both thy mo-
ther & the doughter, and thā the che-
kyn sayde to the Cat. I do it bicause
that my mayster maye haue Eggs for
his eatynge, and my mayster for his
profite gaue to me both Mother and

C. i.

Doughter

The fyfte boke.

Doughter for to multiply þe Egges,
than the Cat said to him, by my faith
gossyp þe hast of excusacions ynowe.
But neuerthelesse thou shalte passe
through my throte, for I suppose not
to fast this day for al thy wordes and
thus it is of him whiche is customed
to lyue by raupne. For he cā not kepe
ne abstayne him selfe fro it, for all the
excusacions that be larde on hym.

¶ Of the Foxe and the Bushe,

MEn ought not to demaunde ne
maske helpe of them that be more
customed to do euill than to do good
or profyte as it appereth by this fable
of a Fox which for to scape the peryll
to be taken wēt vpon a thorne which
hurte him sore & wepyng he sayd to
the bushe. I am come as my refuge
vnto the and thou hast hurt me & thā
the bushe sayd vnto hym. þe hast ered
and wel thou haste begyled thy selfe,
for thou supposedst for to haue taken
me

of Esope Fables. Fo.C.xlv,

me as thou arte accustomed to take
Hennes & Chekyns. And therfore me
ought not to helpe them whiche ben
accustomed to do euyl but men oughe
rather to let them.

¶ Of the man the God & the woddess.

Of the euyl me somtyme cometh
pforte to some other, he dothe it
not by his good wyll but by force as
reherleth to vs this fable. Of a man
that had in his house an ydol which
oftymes he adoured as his god, and
the more þ he prayed him, the more he
fayled & becam pore wherfore the mā
was wel wroth agaynst his ydol and
toke it by the legges & smot the head
of it so strongly agaynst the wall, so
that it brake in peces, out of þ which
ydol issued a ryght greate treasoure
wherof the mā was ful glad & iolous
and than the man sayde to his ydoll.
Nowe knowe I well that þ art wyc-
ked, euyl & petuerse. For whā I haue

C.ii.

wo: App.

The fyfte boke

worshypped the þ̃ hast much done for
me, a euyi mā whā he hath any good
it is not of h̃s good wyl but by force.

✠ Of the Fysher.

Ofres a fysher piped for to make
the fyssh to daunce. And whan
he sawe þ̃ for no longe that he coulde
pype, they wold not daunce, þ̃ fysher
was thā wroth & dyd cast his nett̃s in
the water and toke fyssh great quan-
tite, & whan he had drawne oute hys
nettes out of the water, the fyssh be-
gan to lepe and to daunce, and thā he
sayde vnto them. Certaynly it appe-
reth nowe well that ye be euyl bestes,
for now whan ye be taken ye lepe and
daunce. And whan I pyped and
played of my mule or bagge pype, ye
denyed and wolde not daunce. Ther-
fore it appereth wel that the thynges
whiche ben made in sealon, ben well
made and done by reason.

✠ Of the Cat and the Ratte

He

H which is wyle and that ones
 hath ben begyled ought not to
 trull nomoze him þ̄ hath begyled him
 As rehereth this fable of a cat which
 wēt into a house wher as many rattes
 were þ̄ which he dyd eat eche after o-
 ther. And whā þ̄ Rattes perceyued þ̄
 fyerlīnes & cruelte of the cat they held
 a couēl togyther whate as they deter-
 mined of one comon wyl þ̄ they shuld
 nomoze holde them ne come ne go on
 the lowe grouūd wherfoze one of them
 moost auncient sayd to al þ̄ other such
 wordes. My byetherne and frēdes ye
 knowe to whome we may not relyst,
 wherfoze of nede we must holde oure
 selfe vpo þ̄ hye balkes to thenoe that
 he may not take vs, of þ̄ which wordes
 the other Rattes were wel cōtent. And
 beleued this counsel & whan the Cat
 knewe þ̄ couēl of the Rattes he hang
 him selfe by his two fete behinde at a
 pynne of yron whiche was stycked at

The fyfte boke

a balke fepning him selfe to be dead,
and whan one of the Rattes lokynge
downwarde saw the Cat hāge begā
to laugh & sayd to y Cat. O my fiēde
yf I knewe that y were dead I shuld
go downe, wel I know y so false and
puers that y mayst wel haue hanged
thy selfe fepynng to be ded, wherfore
I shal go down and therfore he that
bath ones bē begyled by some other,
ought to kepe him well fro the same.

¶ Of the Laborer and the Pyelarge.

H which is taken w the wicked
hand euyl ought to suffre payne
and punyction. As it appereth by this
fable of a Laborer whiche sometyne
dressed and set his gynes and nettes
for to take the gece & the Cranes whi
che eat his Corne. It hapned y ones
in a moynnge he toke a great many
of Gece and Cranes and a Pyelarge
which prayed y laborer in thys maner
I pray the let me go for I am neither
Gece

of Esope Fables. Fo.C.xviii.

Ecce ne Crane no? I am not come hē
ther for to do any harme, the Laborer
began than to laugh, and sayd to the
Byelarge yf thou haddest not bent in
they? felowshyp y? haddest not entred
into my net ne y? haddest not bē takē
and bycause that y? art found & takē
with thē y? shalt be punysshed as they
shalbe. Therfore none ought to kepe
cōpany with the euyl without he wyl
suffre such punysshment as the euyl
ought to suffre for they? euyl lpuige.

Of the chylde Which kept the Shepe.

He which is accustomed to make
lesynges thoughe somet yme he
say truth yet men well not beleue him
As reherseth this presente fable of a
Chylde whiche somtyme kept Shepe
the which cried oft without cause say
nge. Alas for gods loue socoure you
me for the wolfe wyl eat my Shepe: &
whan the laborers y? cultiued and e-
red the Erth about him harde hys cry
they

The fyfte boke.

they came to helpe him y^e which came
so many tymes: and founde nothing.
And as they sawe that there was no
Wolues they retourned to they^r la-
bour. And the chylde dyd so many ty-
mes for to play him. It hapned on a
day y^e the wolfe came, and the chylde
cryed as he was accustomed to do.
And bycause y^e the Laborers had ben
disceyued dyuers tymes they kepte
their labo^r stil & supposed y^e it had not
ben truth, wherfore the wolfe dyd eat
the shepe, for men wyl not lyghtly be
leue him which is knowen for a lyer.

¶ Of the Aunt and the Columbe.

NOne ought to be sleuthful of y^e
good whiche he receyueth of o-
ther as reherseth this fable of an Aunt
whiche came to a fountaine for to drinke
and ryght as she wolde haue dronke
she fel in the fountayne in the which
fountayne she went to haue ben drown-
ed without helpe, the Columbe toke
a braunche

ot Esop Fables. Fo.C.xlviii.

a bzaunche of a tre and caste it to her
to saue her selfe & thā the Hunt went
anone vpon the bzaūche & saued her
selfe. And anone came a faconer whi-
che wold haue take y^e sayd Columbe
oz doue, and thā the Hunt whiche sawe
that y^e fauconer drest his nettes cam
to his fote, and so fast pycked it y^e she
caused him to smyte the erth with his
fote, & therwith made so greate noyse
that y^e Columbe herd it wherfore she
flew away oz the gon and nettes were
sette, and therfore none ought to for-
get the benefyte whiche he hath re-
ceyued of some other. For slouthful-
nesse is great synne.

C Of the Bee and of Iupiter

The euill man wyssheth to other
that cometh to him selfe whiche
wyssheth it, as it appereth by thys fable
of a Bee whiche gaue and offered to
Iupiter a peece of Hony wherof Ju-
piter was much ioyous, and thā Ju-

C.v.

piter

The fyfte boke

pſter ſayd to the Bee, demaūde of me what thou wylt & I ſhal graunt and gyue to the gladly, and than the Bee prayed hi in ths maner. god almyghty I pray to the ꝑ thou wylt gyue to me that whoſoeuer ſhal come for to take away my Hony ꝑ I ſtynge him that he may ſodely dye, and bycauſe ꝑ Iuſpiter loued ꝑ humayn ſynage he ſayd to the Bee. Suffyce the that who ſoeuer ſhal go to take thy Hony if thou ſtynge oz pricke hi incontynēt ꝑ ſhalt dye, and thus her prayer was turned to her great damage. Wherefoze men oughte not to demaunde of God but ſuch thynges ꝑ ben good and honeſt.

✱ Of the Carpenter and of Mercurye.

IN as muche as God is moze merciful and benyng to the good and holy, much moze he punyſhed ꝑ wycked & euyl as we may ſe by this fable of a Carpenter whiche cut wood on a Rpuer for to make a Temple to the goddess

Goddes and as he cut wood hys Axe
 fel into the Ryuer, wherfore he began
 to wepe & to cal for help of the gods.
 And the god Mercury for pryue appe
 red before him and demaunded of him
 wherfore he wept and shewed to him
 an axe of gold and demaunded of him
 if it was the Axe whiche he had losse
 and he sayde naye, and after the God
 shewed to him another Axe of syluer
 and semolably sayd, and bicaule that
 Mercurious sawe that he was good
 and true he drewe hys Axe out of the
 water, and toke it him w much good
 he gaue to him, & the Carpenter told
 this history to his felowes of þ which
 one of them came to the same place to
 cut as his felowe dyd before and let
 fal his Axe within the water & began
 to wepe and to demaunde helpe & ayde
 of the goddes. And thā Mercury ap
 pered before hym and shewed to hym
 an Axe of golde, & demaunded of hym
 and

The fyfte boke

¶ A sayd is this same it that thou hast
lost. And he answered to Mercury and
sayde. Ye sayre syr and mighty god y^e
same is it. And Mercury seyng y^e ma-
tyce of the delayne gaue to hi neither
the same ne the other, and left him we
pyng, for god whiche is good & iust
rewardeth y^e good & true in thys world
or eche other after hys deservynge,
and punyssheth the euyl and vniust.

¶ Of the yonge Thete & his Mother.

HE whiche is not chastised at the
beginning is euyl and peruers
at y^e ende. As it appereth by thys fable
Of a yonge chyld which in his youth
begā to stele and all that he dyd stele
he brought to his Mother, & the Mo-
ther toke it gladly, and in no wise she
woude not chastyce him and after y^e he
had stole many thynges he was take
and condemned to be hāged, and as
mē led him to y^e Justyce, his Mother
folowed him and wepte seze, and than
the

of Esope Fables. Fo. C.1.

the chylde prayed to the Justyce that he might say one word to his mother and he approached to her & made semblance to tel her some wordes at her Eare, and with his tethe he byte of her nose, wherfore the Justice blamed hi. And he answered in this maner. My lord she is cause of my death, for if she had well chastysed me I had not come to this shame, for who so wel loveth thery chylde wyl chastyseth the. And therfore chastyle your chylde to chende that ye fall not in suche case.

¶ Of the Fle and the Man.

HE that dothe euyl howe be it the euyl be not great, me ought not leue hi unpunished. As it appereth by this fable of a man whiche toke a Fle & byte him, to whom the mā sayd in this maner. Fle why bitest thou me and lettest me not slepe, & the Fle answered, it is my kynge to do so, wherfore I pray the that thou wilt not put me

The fyfte boke

me to deth & the man began to laugh
& said to the fle, þ̄ maist not hurt me
foze, neuerth les it behoueth þ̄ not to
byte me. Wherfoze þ̄ shalt dye. wher
foze me ought not to leue no euyl vn
pynyshe howe be it þ̄ it be not great.

¶ Of the hulbande & his two wyues.

NO thyng is woxe to the mā thā
the woman. As it apperethe by
this fable of a man of a meane age,
which toke two wyues, that is to say
an olde and a yonge which were both
dwellynge in his house and bycause
that þ̄ olde desired to haue hys loue he
pulled the blacke heres fro his head,
bycause he shulde the more be lyke to
her. And the yonge woman at þ̄ other
syde plucked out all the whyte heres
to chende þ̄ he shuld seme the yonger,
more gay and fayne in her lyght, and
th⁹ the good man abode without any
heer on hys hed. And therfoze it is gret
foly to crye auncient to wedde the selfe
agayne.

agayne. For to them it is better to be
vnwedded than to be euer i trouble w
an euyl wyfe, for the tyme in y which
they shulde rest them, they put them
selfe in great payne and laboure.

¶ Of the Laborer and the Chyldren.

H that laboꝛeth contynualle
goodes. As it appereth by ths
fable ¶ Of a good laboꝛyng mā which
al his lyfe had laboꝛed and wꝛoughe
and was ryche and whan he shuld dye
he sayd to his chyldꝛe my treasure I
haue leste in my byne, and after that
the good man was dead his chyldꝛen
which supposed y his tresour had be
in the byne dyd nothyng all day but
delued and it bare moꝛe fruyt than it
dyd befoꝛe. For who so trauayleth
well he hath euer breade ynoughe
for to eate and he that wꝛketh
not dyeth for hunger.

FINIS.



Tabula.

Thus endeth the Sub-
tyle fables of Slope. And

here after foloweth the Table oꝝ
regyſter of the ſame boke and
fyꝛſt of hys lyfe and
fortune.



Howe Slope erculed hym befoꝝe
hys loꝝde foꝝe eaten the fyꝝges.
folio. .1.

Howe the goddes of hospita-
lyte gaue ſpꝛeche of tenge to E-
slope and gaue he was ſolde. folio. .3.

Howe Slope deceyued hys ſelowes by
takeynge the lyghter burdynge whiche ſeemed
to them the heuꝛeſt. folio. .7.

Of the ſeconde ſale of Slope. folio. .8.

Howe Crantus bꝛoughte Slope home to
his wyfe. folio. .11.

Howe Crantus bꝛoughte Slope into a
gardyn. folio. .14.

Howe that Slope dyd bere the preſente to
hys myſtres folio. .15.

Howe Slope made his Ladye to come
home agayne. folio. .18.

Howe Crantus ſent Slope to the market
to bye of the beſt meat that he coulde get and
howe he bought nothing but tonges. folio. .19.

Howe

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¶ Howe Slope found one þe cared for nothing
and brought him home to his mayster. fo. 21.

¶ Of the answere that Slope made to hys
mayster. folio. 24.

¶ Howe Erantus promysed to drynke all
the water in the see. folio. 25.

¶ Howe Erantus excused him from his pro-
myse by the counsell of Slope. fo. 26.

¶ Howe Erantus founde cause to bete E-
slope. folio. 27.

¶ Howe Erantus founde his wyfe all dis-
couered. folio. 28.

¶ Howe Slope founde a treasure and howe
Erantus made him to be put in prison. fo. 30.

¶ Howe Slope was deliuered out of prison
and howe Erantus promysed hym lybertye
and fredome. folio. 31.

¶ Howe Slope was restored to his lybertye
by the wyl of hys mayster Erantus. fol. 34.

¶ Howe Slope recyted a fable to the Sa-
myens of the wolues that sent their ambassa-
dours to the shepe. folio. 36.

¶ How Slope obeyed not the Samyens but
went towarde the kynge of Lyndre. fo. 37.

¶ Howe Slope retourned to Samie againe.
folio. 38.

¶ Howe the kynge commaunded that E-
slope shulde be pnt to death and howe he was
saued. folio. 40.

¶ Howe Slope was broughte befoze the

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kyng and he to the kyng commaunded that
he shulde be put to his ryghte astate and dreg-
nyte. fol. 41.

¶ Howe Enus the sonne of Eslope departed
fro his father and kylled hym selfe. folio. 43.

¶ Howe Eslope made solucion to the kyng
of Egypt vpon the questyon which he sent to
the kyng of Babylone Lycucius. fol. 44.

¶ Howe Eslope returned to Babylone and
howe for to be wo:thypped he dyd soo make
an ymage of golde. folio. 48.

¶ Howe Eslope was betrayed and howe he
reuered to the delphynes the table of the Rat
and the frogge. folio. 49.

¶ Howe Eslope ended and dyed miserably. folio. 51.

¶ Howe the Delphynes sacrificed to theyre
goddess and edified a Temple for to please
them of the death of Eslope. fol. 52.

¶ Thus enderh the Table of the Lyte
of Eslope. And here foloweth the
Table of the fyrste boke of
Eslope Fables.



¶ Of the Cocke and the precious
stone. folio. 53.

¶ The Wolfe & the Lambe. fol. 54.

¶ Of the Rat and the frogge. folio eodem.

¶ Of the Dogge and the Sepe. fo. 55.

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C Of the Dogge & the peece of freesthe.	fo. co.
C Of the Cowe the Bote & the Shepe.	fo. 56.
C Of the Trefe and the Solme.	fol. eodem
C Of the Wolfe and the Crane.	folio. 57.
C Of two Bytches that one loged the other.	fo. 10. 58.
C Of the Man and the Serpent.	fol. eodem
C Of the Lyn and the Ass.	fol. 59.
C Of the two Rattes.	fo. eod.
C Of the Eagle and the Fore.	fol. 60.
C Of the Eagle and the Raven.	folio. eodem.
C Of the Raven and the Fore.	fo. eodem.
C Of the Lyn and the wyld Beore, the Bulle and the Ass.	fo. eodem.
C Of the Ass & the yonge Dogge.	fol. 62.
C Of the Lyon and the Ratte.	folio. 63.
C Of the Wyllane & his Mother.	fol. 64.
C Of the Swallow & other byrdes.	fol. eodem

The table of the seconde boke.

F Yste the Prologe.	fo. 65.
C Of the Frogges and Furrier.	fol. 66.
C Of the Doves the Kyte and the Sparrow.	folio eodem.
C Of the These and the Dogges.	folio. 67
C Of the Wolfe and the Scene.	fol. 68.
C Of the Mountayne that shote.	fo. eod.
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¶ Of the Hares and the Frogges.	fo. 70.
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¶ Of the poze man & the Serpent.	fo. 71.
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¶ Of the Fore and the Sterke.	fo. 73.
¶ Of a Wolfe & the ded Mans hed.	fo.cod.
¶ Of the Hay and the Decoeke.	folio.74.
¶ Of the Mule and the Flye.	folio.75.
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¶ The table of the thynde boke,

O f the Lyon and the Shepcherde.	Folio. 78.
¶ Of the Lyon & the hoſe.	fol. 79.
¶ Of the Aſſe and the hoſe.	fol.80.
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¶ Of the Ryghtingayle & the Sparhawk.	Folio. 82.
¶ Of the Wolfe and the Fore.	fol.83.
¶ Of the Harte and the Hunter.	folio.84.
¶ Of the Goddeſſes Juno and Venus and other women,	folio.eodem.
¶ Of the knyght and the Wedowe.	fol.85.
¶ Of the yonge Man & the comon Harlot.	Folio. codem.

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- ¶ Of the Father and the euill Son. fo. 87.
- ¶ Of the Serpent and the fyle: fol. 88.
- ¶ Of the Wolfe and the Shepe. folio. eod.
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¶ The table of the fourth booke.

- O**f the fore and the Raylynys folio. 95
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- ¶ Of the true Man & Lier & the Ape. fo. 99
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K Of the Camell and the Flye.	folio.	104.
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* Of the Dragon and the Laborer.	fol.	ccdem
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* Of the Wolfe and the Ass.	folio.	ccdem.
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founde the foye. fol. 139.

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* **O**f the Man y God & the Modes. fo. 145.

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* **O**f the Chylde which acpt y wepe. fo. 147

Of the Aunt and the Columbe. fo. eodem

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* **O**f the Husband & his two Wyues. fo. eod.

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FINISTABVLA F.

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 : Thus en-
deth the subtyl fables of
Elope in Englyshe. Im-
prynted at London in
Fletestrete at the signe of
the George nexte to saint
Dunstones Church by
Wylliam Powell. In the
the yere of our Lorde God. M.

CCCC.L. J. the fyfte
daye of October

 :  : 

CCVMPRIVILEGIO AD
IMPRIMENDVM
SOLVM.



